WAR CALL



TO THE GIRLS OF AMERICA

BOOK OF THE CAMP FIRE GIRLS

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THE BOOK OF THE CAMP FIRE GIRLS


THE LAW
OF THE
CAMP FIRE
Seek beauty
Give service
Pursue knowledge
Be trustworthy
Hold on to health
Glorify work
Be happy

THE BOOK OF THE CAMP FIRE GIRLS

WITH

WAR PROGRAM



AND

ILLUSTRATIONS

NATIONAL HEADQUARTERS
461 FOURTH AVENUE
NEW YORK CITY
1917

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THE CAMP FIRE GIRLS, INC.
1917

SIXTH REVISED
EDITION

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9 Je. '25 Smith

THE WHITE HOUSE
WASHINGTON

19 April, 1917

My dear Dr. Gulick:

I have read with close attention and very great interest your telegram of April seventeenth and want to say that it seems to me to embody an admirable programme. I hope that it will be carried out by the Camp Fire Girls, and I admire very much the spirit in which it has been conceived.

Cordially and sincerely yours,

Woodrow Wilson

Dr. Luther H. Gulick, President,
Camp Fire Girls,
New York City.

DIRECT
Aug 8 19

THE WAR PROGRAM OF THE CAMP FIRE GIRLS

The Camp Fire Girls in 94,458 homes have made the saving of food the centre of their activities for the duration of the war in accordance with the following request of the President of the United States in his address, April 15th, 1917:

"We must supply abundant food, not only for ourselves, our armies, and our seamen but also for a large part of the nations with whom we have now made common cause.

"Women who devote their thought and their energy to these things will be serving the country and conducting the fight for peace and freedom just as truly and just as effectively as the men on the battlefield or in the trenches.

"Every housewife who practices strict economy puts herself in the ranks of those who serve the nation. This is the time for America to correct her unpardonable fault of wastefulness and extravagance."

Note—The general program and organization of the Camp Fire Girls will be found beginning on page 4.

New York, April 18th, 1917.

To His Excellency, the President of the United States:

"The Camp Fire Girls of America have adopted your recommendations and have embodied them in a definite program. Subject to your approval they offer this program to all the girls and women of America for the duration of the war. A citizen army cannot 'spring to arms.' It must have definite aims and organization. This is not less true of the women. This program aims to secure such definiteness.

"A uniform is needed just as much by the women as it is by the soldier and for the same reasons. We propose the Minute Girl Uniform, red tie, white blouse, blue skirt, white navy cap. The adoption of this uniform by the women will save America over a billion dollars

a year. It should be worn at work and also on formal occasions, namely at all school and college commencements. The money so saved should be given to the American Red Cross.

"Program:

"Slogan: Work through the Homes.

"1—Pray God each day that right may triumph, and for strength and wisdom with which to help.

"2—Walk 100 miles a month to become as 'hard' as a soldier and to save money.

"3—Organize in groups of from six to twenty to study the saving of food and of labor in the homes.

"4—In these groups coöperate in salvaging the waste crops near the homes; namely, apples, berries, etc.

"5—All who can do so, operate gardens in accordance with the instructions from the Department of Agriculture.

"6—Coöperate with the American Red Cross in its classes and in its work.

"If you approve, we believe that millions of American women will coöperate, each working through her own organizations, church, club, college, or society.

"Do you approve? We await your instructions.

"Yours for 94,445 Camp Fire Girls, to all girls, and for all girls and women who wish to work through their homes in a definite program to help secure 'the rights of humanity' and 'permanent peace.'

"Luther H. Gulick."

President, Camp Fire Girls.

WAR PROGRAM

Luther H. Gulick.

Save Food.

Girls and women stand at the point of greatest need and national peril. They handle eighty per cent. of the food. We have men enough. We have money enough, but we are not going to have enough food. We cannot materially increase our food production because so many of our laborers will be taken for the army or needed in munition works. Gardening is valuable, but it cannot greatly affect the total food supply.

This war, then, pivots on the American girls and women who work in the homes. Conservative estimates show that by stopping waste we can save enough to feed eighty million people.

If the girls and women will save but one cent's worth of food a day for each person, this means one million dollars' worth of food a day.

Patriotic Food Honors. 1. Use at least as much corn as you do wheat products.

2. Invent a new corn bread or pudding, etc., and have the family eat it twenty times in three months.

3. Make three different corn recipes sufficiently popular to be each used once a week.

4. Do not eat meat or eggs more than once a day.

5. Eat everything edible on the plate.

6. Have not more than two courses at regular meals.

7. Use a fireless cooker twenty-five times in each month.

8. Do your marketing personally, not by telephone, except in emergencies.

9. Work in a vegetable garden on the average of three hours a week.

10. Preserve enough of any fruit or berries for the family for the winter.

11. Preserve enough of any one vegetable for the use of the family for the winter such as corn, beans, peas, tomatoes.

12. Do not throw away any bread or other wheat products.

13. Scrape all mixing bowls and food dishes clean with a spatula.

14. Throw away no bones until you have used them for soup. Add to your soup stock every available remnant of food.

15. Throw away no fat.

16. Before disposing of any waste, carefully inspect the contents of all baskets and pails to see that nothing edible is thrown away.

Note—An elective Patriotic Honor will be awarded to any girl for each of the above honors that she has personally carried out for three months.

Candidates for the rank of Torch Bearer, by leading their families to adopt any five of the Patriotic Food Honors for three months,



Outdoor Canning



Camp Fire Guardian showing her girls how to take caterpillars from fruit trees



A group of Minute Girls preparing land for planting



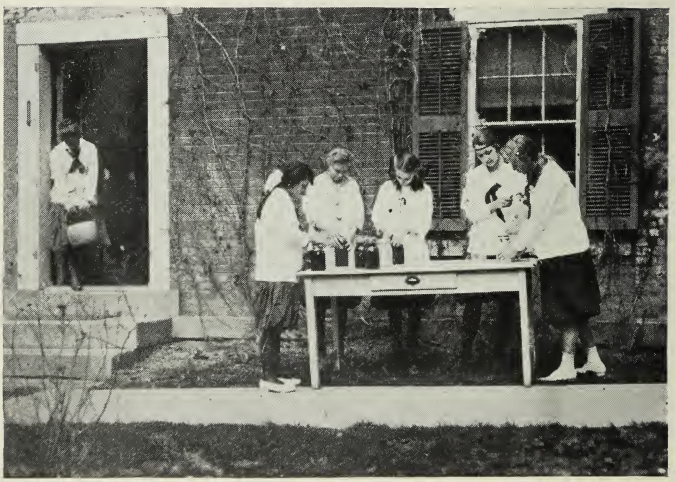
Caring for the calves



Ready for farm work



Camp Fire Girls gathering fruit for canning



Camp Fire Girls canning the fruit they have gathered

may substitute this method of becoming a Guide for Requirement 5, page 27.

Suggestions for Saving Labor. 1. Use paper napkins.
2. Wipe dishes with napkins before washing.
3. Use fireless cooker.

The task before America is to secure active coöperation among the girls and women who handle the food in our twenty million homes. This is more difficult to do than to raise an army, for women do not naturally feel the esprit de corps and inspiration to be gained from marching together and from receiving the recognition and acclamation of the public. Results can only be secured through arousing a powerful patriotic sentiment. Develop the idea of enlistment for service in this field of greatest need in this war.

Minute Girl Program

Slogan: "Save Food." "Work through your homes."

Every Day. Pray God for the triumph of right and that you may have capable heads, hands, and feet, and unselfish, loving hearts. Walk, not ride, to school or work. Keep clean outside and inside every day. Sleep more than 63 hours a week if you are under 16; more than 56 if you are over 16. Carry out the program of saving food and money.

Each Week. Hike so as to bring your total up to 35 miles a week for three weeks a month—100 miles in the month. On each hike—learn one new way to save food; one new way to save money; one new way to handle an emergency. Sing "America," "Star Spangled Banner," and "Dixie."

Each Month. Have a Council Fire where the events of the month are reviewed, savings and earnings tallied, general plans for the next month outlined, e. g., making surgical dressings, caring for orphaned baby, etc.

Each Summer. All who can will have gardens, chickens, or a pig; will salvage adjacent crops of apples, berries, etc.; will preserve the

product; will go camping for not less than a week, and will endure some real hardship.

Team Work. Girls and women can no more meet this food situation by each one doing her best individually than men can meet the war situation by each one "springing to arms" and fighting individually. We cannot get real results without big organization and a definite program. Each one must feel that she belongs to the army, wears the colors, obeys the orders, sees progress, reports results, and feels that she is in line touching elbows with others who are also serving. Organize, therefore, a group of from six to twenty who live near enough together that they can coöperate in this nation-wide piece of team work—the greatest piece of team work ever attempted by girls and women.

How to Enlist. 1. Get from six to twenty girls over twelve years old who live near together.

2. Let each girl get a copy of the Manual and study it.

3. Find one of the mothers, teachers, or other women over eighteen who will be the Guardian.

4. Get her to fill out the enlistment blank which all the girls have signed.

5. Mail this with one dollar to the Camp Fire Girls, 461 Fourth Avenue, New York City. This will pay for the Charter, Guardian's authorization, and Wohelo.

6. Your work counts from the date on which the complete application and fee are received at headquarters.

7. Annual dues to the National work are "a cent a week" from the members. (See page 107.)

Women's Patriotic Service Uniform. The greatest single thing that the women of America can do to help win this war for the safety of democracy and for permanent peace is to adopt the patriotic uniform of the Minute Girls. This is the first time in the world's history that women are needed in war as much as men are needed. The enlistment of women to save money, to increase food, to make munitions, and to carry on the work of the men is as important as the work of the men in the trenches or on battleships.

There is no army in the world but what has its uniform. When a man puts on the soldier's uniform, he accepts the fact that he has laid aside his civilian clothes and with them his civilian responsibilities and relationships. He is no longer John Smith, the electrician or butcher, the car driver or bank clerk, he is one of the team that is engaged for life or for death in a single service. He has laid aside his selfishness; he has laid aside all those distinctions which separate him from other people, and gives himself wholly and unreservedly. He is not even primarily a son, father, or husband. The community recognizes this, and a man in the uniform is free from various social obligations and from all sorts of ties. His devotion to the one thing has freed him by that very fact from the multitude of entanglements which fritter away our daily lives. In this epoch-making time in the world's history, it is exactly this consecration and devotion that the women need to symbolize.

Women need the uniform just as much as the men need it and for the same reasons. Women are as devoted as men are, but at present there is no way to render such devotion visible and objective. It needs to be dramatized just as the army is dramatized before our eyes so as to enable our souls to realize the essence of the spirit and the entity which is that of service.

The Camp Fire Girls have adopted their Minute Girl uniform for these reasons, and they offer this uniform to all the girls and women of America to wear as they wear it, with the spirit and the facts of devoted service to our cause. We hope that every one who wears this uniform will, in placing it upon herself, enter into the spirit which unites us in the service of our Country at this time.

The colors of the patriotic uniform are red, white, and blue—red tie, white hat and blouse, blue skirt and bloomers; the blouse and bloomers are already owned by most of the college and high school girls of America. The addition of the red tie makes the patriotic uniform of it. We have adopted it because it has the national colors, because so many girls already own it, and because it is very durable, inexpensive, effective, convenient, and comfortable. Hat, 50c.; middy, $1.00; tie 50c.-$1.25; skirt, $3.00-$5.00; bloomers, $3.00-$5.00.

The general adoption of this uniform by women would do more to promote the spirit of democracy than anything that has ever been

done. It is the dress of the women that fills our eyes. If women were dressed alike so as to obliterate the wealth distinctions, and to obliterate the social distinctions for the period of the war, we should have the most marvelous new sense of devotion. Although it has, in a sense, been one of woman's primary needs to decorate herself, to make herself to be different from other women, to emphasize her own personality and charm, during these days of war, the women as well as the men need to minimize the things that separate and distinguish them from each other and to unite in this great democracy which we trust will be the great democracy of the world to be.

This patriotic uniform might well be used at the Commencements of all schools for girls and women. It would unite all these institutions in a common thought and a common purpose. It would emphasize patriotism and service. The money saved on Commencement gowns might well be given to relief work. What better example could our institutions of higher learning set than to take a matter of such universal importance as dress and lead the way to so using it as to serve one's country, reduce expenses, and increase efficiency? Each girl would go to her home with deeper love and devotion to her country than ever before. It would be to her and to her friends an ever present sign of "Serve America."

We invite all girls to unite with us in wearing this uniform—asking only that it stand for reverent, devoted, patriotic service. Girls and women in churches, clubs, colleges, schools, are invited to use the program and uniform in their own organizations.

The general adoption of this woman's patriotic service uniform would be the most world-compelling of anything the women of any nation or at any time have ever done. It would do more to unify America and to make one spirit and one devotion than anything else, for it would daily dramatize service and devotion before our eyes.

Prayer. Prayer lessens worry. Prayer improves one's health. Prayer strengthens one's purpose, deepens desire, and helps to hold one true.

Pray every day. Pray for devotion, for wisdom; pray for America; pray that you may be helped to resist whatever are your own special

temptations; pray that your relations to some one person may become sweeter and stronger each day.

Pray, and get the girls to pray. If there ever was a time for prayer it is now.

Walk. To be healthy is the first qualification for usefulness and service. Each one needs at least an hour and a half of outdoor exercise daily. The soldier takes more than this. Walking is for most people the best and easiest way to get exercise. Any kind of outdoor work is just as good. Count five miles of walking and an hour and a half of outdoor exercise or work as equivalent. If it takes you half an hour to ride to school or work, you can probably walk it in forty-five minutes. In this way, by taking an extra half hour each day, the five miles can be covered. Every girl should be as "hard as nails" if she is really going to amount to much.

For information on how to care for the feet, shoes, stockings, blisters, etc., see p. 99.

Hike. The weekly hike is of the utmost importance. It is the key to team work. The hike is an organized walk. There must be several people to make it a hike. The work must be divided up. Each person is to be responsible for certain definite things. Responsibility for each part of the lunch must be definitely assigned, such as planning, carrying the food, deciding where to eat, making the fire, setting the table, clearing up, getting water, etc. You must have a cheer-leader, your colors, songs, records and, in addition, those who are responsible for the lesson on foods and the practice of First Aid. The distance walked on the hike should be carefully planned. At first, short hikes of from three to five miles are enough. After three months, eight miles each way should not be too much. The totals for the week should be not less than 35 miles. One hundred miles each month is a good average.

Home Economy. On each hike you are to study some way of saving food or labor—for example:

1. On the first walk include a cheese sandwich in the diet and discuss the place of cottage cheese, peas, and beans with reference to replacing meat.

2. On the second hike consider the starches—bananas, rice, and spaghetti as substitutes for potatoes.

3. On the third hike discuss whole wneat, bran, bulk.

4. On the fourth trip discuss the proper use of candy, the effects of eating candy between meals, the money which might be used in other ways than in buying candy, chewing gum, etc. The place of sugar in the dietary.

5. On the fifth hike have broiled bacon and discuss the nature and place of fats in a diet.

Saving Money. Money slips away in driblets so that we do not notice it. Many people spend a nickel for candy or car fare without thinking, and yet they do not dream that they are spending $18.25 for candy in a year. Five cents a day for a year is $18.25. Many people have no money to give away, but they spend several nickels every day unnecessarily. If every time you think of buying candy, soda, chewing gum, or of riding unnecessarily on the trolley, you put the nickel away for your philanthropy fund, you will be surprised how fast it will accumulate. Do not spend or give away money that you do not have. Pledges to give or to pay are very troublesome. When you give money that has been previously pledged, most of the happiness has gone out of the giving. Save the money, then give it!

When many people work together for a long time, the results are almost incredible. Thousands of Camp Fire Girls have paid for their summer camping by saving a little at a time. A Camp Fire has twelve members. Each member earns or saves a nickel a day for the year—six days a week (6 times 52) = 312 days. 312 times 5c. = $15.60 times 12 = $187.20 for the year. Then suppose the Camp Fire had a cake sale bringing in $22 and canned and sold $30 worth of fruit and berries—$187.20 plus $22 plus $30 = $239.20.

Amount		$239.20
Out of this they paid the dues	$6.00	
Supported a baby with its mother at $3 a week	156.00	
Went camping one week	60.00	222.00
		$17.20

They start next year with $17.20 in the treasury. Many Camp Fires have done better than this.

First Aid. Every girl should know how to meet the common emergencies of daily life. On each hike one should be practiced. Here are suggestions.

On one walk discuss blistered feet. Show how to treat a blister so that it will not get infected. Let each girl insert the fire-disinfected needle under the skin on her own foot. Show how to use surgeon's plaster. Talk about how much a blister interferes with usefulness and pleasure; what causes blisters; what kind of shoes and stockings to wear, etc. On another walk take up sprained ankles and treat this subject similarly. Another time take up the care of an exhausted person. How will you help her walk? What will you feed her first? etc. One time take up burning, burns, and sunburns, etc.

Clean Inside and Outside. Failure to keep clean inside is responsible for more headaches, "blues," and worry than is any other one thing. Constipation means that you are keeping waste in the body that does you harm. Constipation is to by cured by eating many vegetables and fruits, drinking water, and by eating three bran biscuits a day.

Fine people seem to have fine skin. This means not only that they keep dirt off it, but that the skin is kept responsive to the world by contact with hot and cold water, cold air, rubbing with a brush or the hand. The skin marks the border of personality. Fineness of feeling begins with the skin. Keep clean inside and outside each day if you wish to be your own best self.

Sleep. American women are far more apt to fail in their endeavors because they have not health enough than because they have not enough ability or education. People who are chronically tired, blue, and worried have to be helped constantly. They are a drag on everybody. Sleep is the rest process. There is no danger that a girl in the teens can sleep too much. There is lots of danger of her not sleeping enough. The point is not that she shall escape breaking down but that she shall be just as well as possible and so build up a constitution that will enable her to work hard and joyously all her life.

We have learned recently that girls who are established solidly in their monthly function during the years from 12 to 20 are not depressed or incapacitated by their periods during the remainder of their lives. That is, women who are as well as possible during the teens have just as dependable working ability throughout the month as men have. We have always thought that monthly suffering was a penalty that women had to pay. We know now that it is a penalty that those have to pay who are not firmly established during their teens.

The working power of a woman all her life is largely determined by how healthy and well she is from 12 to 20. There is nothing that a girl can get in school or college that will make up for the loss of any part of health and power. It is brave to be happy though an invalid, but real big living demands health, power, reserve. Every girl should, therefore, walk a hundred miles each month, keep clean outside and inside each day, and sleep more than 63 hours each week.

Sing. Each Camp Fire should sing together enough so that the girls can sing as one. Have your own original songs and cheers. There is hardly anything that binds people together more than singing together. Learn to sing unhesitatingly "America," "The Star Spangled Banner," and "Dixie."

Council Fire. Each month have your Council Fire. The general instructions governing Council Fires will be carried out, but with such modifications as the special conditions may render advisable. The object of the Council Fire is to outline the work of the month. Get reports from each of the girls, award honors, sing patriotic songs, and plan in detail the work of the next month. See page 68.

The Guardian should, each month, select honors from the Elective Honors (see p. 31) which the girls might well work for during the next month.

Council Fire Prayer. The Guardian may read this prayer slowly—one line at a time, the girls repeating it after her. When it has been memorized, it should be repeated in unison—all standing.

Our Father, we pray Thee to make us stronger and more in earnest each day. We pray Thee that we may do better and better



Charlotte V. Gulick (Hiiteni) Founder of the Camp Fire Girls



Unloading the baby kits at National Headquarters



Birthday bundles made by the Camp Fire Girls
for Belgian babies

what Thou hast given us to do. Help each one of us to conquer our particular failings, that Thou mayest work more fully through us. We thank Thee that Thou dost allow us to work with Thee. We desire to know Thee better and to love Thee more. Father keep us. Amen.

Camping. Plan to go camping even if it is only for a week and in your own back yard. The night has lessons for us that do not come during the daytime. Sometimes it seems that the stars say things to us. The gentle whispering of the leaves is different at night. Night silences speak as day silences do not. Sitting around the fire at night quietly thinking, occasionally speaking, bands people together into the great tissue of life in a marvelous way.

After a ten-mile hike—come back to your own yard and cook the simple meal with the girls around the open fire. It will be a new world to you—a new physical world, a new spiritual world.

Face the hardships! Don't try to make them too easy. Sleep on the ground. You will lie awake learning. Learning is what life is for. Of course, you can get into your house if it rains, but don't. Learn how to fight it out with big fires, blankets, shelters, also with singing and joyous mastery. The girls will revel in it and never forget it. There is no use in being soft in body or fearsome in mind.

In many ways it is better to camp in some farmer's field or grove, than in deserted places, for then you will have protection—only select your farmer. Don't spend much money—save money by camping out.

Get the Vacation Book of the Camp Fire Girls (price 25c.). This tells about tents (which you will not need if you camp in the yard); blankets which you will need no matter how hot it is; ponchos; expenses; outdoor cooking; menus; equipment; accidents; hand work for camp; description of a college girl's week-end; and lots of good pictures.

Salvaging Crops. Near a great many Camp Fire Girls' homes there are valuable crops of apples, cherries, red raspberries, strawberries, and other fruit that will go to waste this year because there will be no one to gather them. Apples and cherries can sometimes be had for the asking. Strawberries can be gathered on shares. Blue-

berries, blackberries, and huckleberries are usually for any who will pick.

If apples are sound, they can be packed in barrels for use later. If not sound or hard, they can be made into apple sauce or apple butter, or canned and kept for winter use. The Camp Fire should work together in doing all this work.

It is possible for most Camp Fire Girls to provide the family with canned fruit for most of the winter. If there are no crops needing to be salvaged near your own home, it may be possible to camp for a week or two where you know the people who have such crops.

Gardens, Chickens, Pigs. Many Camp Fires are so situated that they can have vegetable gardens, keep chickens or a pig; do good work on a small piece of ground; raise vegetables that really count. Be sure to get directions from those who know how.

The Department of Agriculture is furnishing instructions for canned fruit and vegetables. The Camp Fire can do together what none of the girls can do alone. The Camp Fire Girl's Magazine, "Wohelo," will furnish particulars on carrying out the above program.

THE BOOK OF THE CAMP FIRE GIRLS

CHAPTER I

IN GENERAL

Camp Fire is an organized effort to find romance, beauty, and adventure in every-day life. It seeks to make the homely task contribute to the joy of every-day living.

Camp Fire girls learn to share—to work together. Mothers and daughters are helped to a better understanding of each other through the sharing, not only of the task, but of the interest, by working together. Boys and girls find wholesome, interesting things to do together, and girls learn the spirit of team work and fellowship with each other.

Camp Fire seeks to develop the home spirit, and make it dominate the life of the entire community. For this reason its ranks should be recruited from those who belong to the same social group, and who have the ability to do and to help, rather than from those who need help. It is an organized band of girls, rather than a mission to them.

Camp Fire presents many phases. To some it represents the social life, to others the life of the great outdoors. Then again, there are those to whom the ritual and ceremony make the strongest appeal. Some consider it a channel for personal and community service. Yet, all the girls find through Camp Fire the romance and adventure of the life in the home.

In obeying the Law of Camp Fire, a girl develops in her spiritual life as well as in her body and mind. When others see how the Camp Fire girls are giving community and personal service, they realize that the ideals of Camp Fire are beautiful because they are unselfish—babies have been cared for, thousands of baby kits made, and many other services of love have been given.

Perhaps it can all be summed up by saying that Camp Fire Girls is an organization made up of groups of girls who want to make life just as splendid as is possible. They are seeking to develop the spirit of the home so that it will influence the entire community. It is an army of girls who do things.

Organization. Each separate group is called a Camp Fire. The leader, who must be at least eighteen years old, is called the Guardian of the Fire. Each Camp Fire must have at least six members, and not more than twenty. Only girls over twelve years of age are eligible for membership.

The best results are generally secured in a community where the work is organized first among the older girls (fifteen to eighteen); otherwise it becomes known as a little girls' organization. In any school or community the most representative girls should start first, for they will establish the work on a stronger basis than it would otherwise be done. A Camp Fire should be made up of girls who naturally go together, whose homes are near each other, who are about the same age and are friends. Guardians and girls should be those who naturally associate with each other. Mothers are especially urged to become Guardians. Even a very busy mother can do this by appointing assistants among the older girls of the Camp Fire while she is herself the inspiration and adviser.

Appointment of Guardians. Each Guardian must be appointed by National Headquarters. (Nahequa. See page 106.)

Charter. Each Camp Fire receives a Charter (see page 106), and pays its share of the expenses of the National Headquarters.

Self-Support. Each member of the Camp Fire earns and pays fifty cents a year, as dues, to the National organization. This pays for rent, printing, stationery, correspondence (about two hundred letters a day), and the salaries of about thirty persons who spend their entire time at Headquarters in the work necessary to keep together so large an organization.

The cost of running each Camp Fire depends very largely on how much the girls do, and want to do. One summer, special count was made of how many girls went camping that season, and the number was found to be over thirty-three thousand. These girls met their own expenses with money they had earned as groups. One of the important tasks of a Guardian is to teach the girls how to earn money for their Camp Fire expenses. The girls are urged not to ask their

parents for money for this purpose. They restrict their expenditures to those amounts which they themselves earn.

Ranks and Symbols. The Camp Fire Girls have three ranks: Wood Gatherer (p. 20), Fire Maker (p. 22), and Torch Bearer (p. 27). Each rank has its special emblem which should be worn on the right sleeve. (See page 19; illustration.)

The badge of the Wood Gatherer is the fagot ring, which is given by the National Board without cost to each girl when she becomes a Wood Gatherer. The badge of the Fire Maker is a silver bracelet, and that of the Torch Bearer, the Torch Bearer's pin.

Each Camp Fire, as well as each Camp Fire Girl, has a special name and symbol (p. 125).

Meetings. Ceremonial meetings are held monthly. At summer camps they should be held weekly. At these meetings a ritual is used (p. 68), the Count is read (p. 71), Honors are awarded (p. 72), ranks are conferred (p. 73), and new members are received (p. 72).

Weekly meetings are held to help the girls to formulate their daily work and to teach them new activities in the winning of their honors, and in keeping and illustrating the Count Book. Often these meetings are held in conjunction with a hike and the study of nature lore (p. 46).

Honors. Honors are awarded to Camp Fire Girls in recognition of attainment. They are symbolized by distinctively colored beads which have been selected by the National Board for their simplicity and suitability for decoration. The Honors are divided into four groups, as follows:

(1) Required Honors. These are attainments which are required before a girl may become a Wood Gatherer, Fire Maker, or Torch Bearer. Such attainments are indicated by purple beads (p. 31).

(2) Elective Honors. These form the basis of Camp Fire work, and are divided into seven groups: Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, and Patriotism. Honors won in these crafts count toward the three ranks (p. 32).

(3) Big Honors. These may be won by any Fire Maker over fourteen years of age in any of the Elective Honor group (p. 31).

(4) Local Honors. Honors for special cases (p. 32).

Symbolism. When we try to put our deepest thoughts into words, somehow the spirit seems to vanish, for words are too inadequate. For this reason, Camp Fire Girls use poetry, music, ceremony, and ritual, color, and drama in which to express their hopes, purposes, and visions. This explains why so much in this Manual is built around poetic ideas and forms of art.

Many ideas and ideals are ever growing. To express these so that they may not be cramped by words, we use symbols. One Guardian has adopted the mountain for her symbol, and into this symbol her ideals, attainments, and aspirations will always grow; that is, the symbol for mountain stands for her very self, whatever she may become. Symbols are more illusive and less susceptible to the cramping effects of words.

Fire is the symbol of the organization, for around it the first homes were built. Camp Fire stands not only for the home, but also for the genuineness and simplicity of the out-of-doors. The sun is used as a general symbol for fire, and for this reason it is the design used on the Guardian's pin (p. 19).

A symbol of membership is the standing pine. It means simplicity and strength.

"Wohelo" is the watchword of Camp Fire Girls. It is made up of the first two letters of Work, of Health, and of Love.

The Hand Sign. The hand sign of fire, used as a salutation, is made by holding the left hand in front of and about two inches from the body, at about the waist line, keeping the elbow at a right angle, and flattening the fingers of the right hand against those of the left. This indicates the crossed logs. From this position, the right hand is quickly raised, directly upward, following the curves of an imaginary flame. As the hand rises, the three fingers drop into an easy position against the thumb, leaving the index finger pointing upward.

Wohelo. This is the name of the official publication, an illustrated, monthly magazine. Price, $1.00 a year. Any one

may subscribe for "Wohelo," and Camp Fire girls, mothers, teachers, ministers, and librarians are especially urged to do so.

Supplies. All supplies may be secured from the Camp Fire Outfitting Company, 18 West 22nd Street, New York City. These include ceremonial dresses, Honor beads, Fire Maker's bracelet, Torch Bearer's pin, Guardian's pin, etc. (Last page.)

How to Organize. Fill out the application blanks and mail, with one dollar ($1.00), to the National Headquarters, 461 Fourth Avenue, New York. (See Chapter x.)

Five Steps Toward Success: (1) Select at least one interest that the Camp Fire will steadily try to help to support. (2) Use the out-of-doors. Go on a tramp at least once a month. Have a fire. Let each trip have a special program: e. g., go to some historical spot and learn its story; observe interesting rocks or trees; learn to see and know the birds, etc. (3) Use the motion songs. There is nothing which serves to develop enthusiasm and carries the idea of the Camp Fire so well as does vigorous singing of the Camp Fire Girls' motion songs. Sing each one over and over, until it becomes perfectly familiar. Make up new songs, and sing them to popular airs. Do not, however, sing them to sacred or national airs. (4) Use the ceremonies. This involves study and practice, but it is as essential to success as a frame is to a picture, or the right words are to a poetic idea. (5) Meet regularly, and have each meeting planned beforehand.

Motion Songs. Camp Fire Girls are earnestly recommended to know and to sing with motions all the Camp Fire songs. These should be learned by singing them, rather than by studying the songs from a book. They may be sung while tramping, or while resting from a tramp, at night around the fire, or at any informal meeting. It is, therefore, better to learn to sing them without accompaniment.

Singing together is essential for the developing of team-spirit. A successful Council Fire cannot be held without singing. Many Camp Fires have composed their own songs and cheers, singing them to popular tunes, and making up their own motions. Standardized

motions to Camp Fire songs can now be secured from the Camp Fire Outfitting Company.

The Manual. The Manual should be owned, if possible, by each girl. She needs to study the honors and to get the spirit of the organization. The book is as necessary to a Camp Fire girl as a chart is to a pilot. To have extracts made from the book for the use of the girls has proven to be undesirable, for each girl should know most of what is in the book. The pictures, the Count, the nature of the organization are each of them important to the girls. Where it is not possible for each girl to own a Manual, either have several copies owned by the Camp Fire, to be used by the girls in rotation, or get several copies of the Manual placed in the public library for the use of the girls.

Almost Old Enough. Under certain conditions a girl not yet twelve years old may be admitted to the Camp Fire and to its meetings, but not to membership. Such girls may take part in the activities, but must not wear the ceremonial gown or win elective Honors or rank. The Guardian may create local Honors for which these girls may work. They may make symbolic stolls, headbands, etc., which they will be entitled to use when they become members.

The conditions under which the above may be allowed are: (1) when the girl has matured in body and character so that she really belongs to the teen age; (2) when her friends and the girls with whom she associates are already members.

If this privilege is given to many little girls, however, it will spoil Camp Fire for the older girls. It often seems a great hardship for a girl to wait for months until she shall be old enough to join, but it is a matter of general experience that, in the long run, the results are better by maintaining our standards.

What Camp Fire Girls Do

Camp Fire Girls keep healthy. They walk 35 miles a week.

Camp Fire Girls save food in the kitchen.

Camp Fire Girls refrain from candy between meals, sodas, or chewing gum—they save the money.

Camp Fire Girls raise vegetables for family use.

Camp Fire Girls can fruit and vegetables for use.

Camp Fire Girls care for little children.

Camp Fire Girls have a uniform for the same reasons that soldiers have their uniform.

Camp Fire Girls learn what to do in common emergencies.

Camp Fire Girls sing "America," "Dixie," and "The Star Spangled Banner."

Camp Fire Girls go on hikes each week.

Camp Fire Girls go camping in the summer.

Historical Sketch of the Camp Fire Girls

The initial steps looking to the formation of a national organization for girls were taken by Mrs. Charles H. Farnsworth; the name of the Camp Fire Girls and the ranks were suggested by William Chauncy Langdon.

The work and ideals of Camp Fire Girls had its direct origin in the home, and later in the private camp of Mrs. Luther Halsey Gulick, on Lake Sebago, Maine. Here, for a number of years, Mrs. Gulick, with the desire to meet the needs of her own daughters and their friends, worked out the beginnings of what was later, with some modifications, accepted as the ritual and form of the Camp Fire Girls. The name of Mrs. Gulick's camp, "Wohelo"—which she had formed from the first two letters of each of the three words, Work, Health, and Love, became the watchword of the new organization. (It is pronounced as follows: Wo as in woe; he as in he; lo as in low. The accent is on the second syllable.) The name of Camp Fire Girls and the ranks were suggested by Mr. William C. Langdon.

Among those active in this initial movement were Mr. William Chauncy Langdon, Mrs. Charles H. Farnsworth, Dr. and Mrs. Luther H. Gulick, Prof. Mary Schenck Woolman, Dr. Anna L. Brown, Mr. and Mrs. Ernest Thompson Seton, Mr. Lee F. Hanmer, Mr. James E. West, Mrs. Justus A. Traut, and Miss Lina Beard.

Preliminary work was done during the summer and fall of 1911. During the following winter a manual was prepared, funds secured, and an organization created and offices opened. On March 17, 1912, it was given to the public; hence that date is our birthday.

The following persons were, in the beginning, mainly responsible for financial support:

Mrs. C. B. Alexander
Mrs. Sidney C. Borg
Mr. George T. Brokaw
Mr. Andrew Carnegie
Mr. Charles Henry Davis
Mr. Cleveland H. Dodge
Miss Elizabeth W. Dodge
Miss Grace Dodge
Mr. Robert Garrett
Mr. J. J. Goldman
Mr. Frederick C. Green
Mr. S. R. Guggenheim
Mrs. William Kent
Mr. Samuel A. Lewisohn
Mr. F. J. Lisman
Mr. V. Everit Macy
Mrs. Howard Mansfield
Mrs. William C. Osborn
Mrs. Frederic B. Pratt
Mr. George D. Pratt
Mr. John D. Rockefeller
Dr. E. A. Rumely
Mrs. Russell Sage
Mr. Mortimer L. Schiff
Mrs. Finley J. Shepard

Board of Electors. The Board of Electors includes all Guardians in good standing, the Board of Directors, the Incorporators, and the following persons:

Miss Jane Addams
Mr. George A. Bellamy
Dr. Frederick Brush
Dr. Marion L. Burton
Mr. Charles Henry Davis
Dr. John H. Finley
Mrs. M. B. Fowler
Mr. Frederick C. Green
Mrs. Luther H. Gulick
Mr. H. D. Haskins
Mr. Frank Hayes
Mrs. Phoebe Hearst
Mr. Joseph Lee
Judge Ben B. Lindsey
Mr. Samuel Mather
Ambassador Walter Page
Mrs. George C. Riggs
(Kate Douglas Wiggin)
Mr. T. J. Roth
Miss C. Ruutz-Rees
Mrs. John Franklin Thompson
Mr. L. T. Warner
Dr. C. H. Watson
Mr. William R. Webster
Mrs. Ella Flagg Young

Board of Directors

Dr. Thomas M. Balliet
Mrs. Sidney C. Borg
Mr. John Collier
Mr. Earnest Coulter
Mrs. S. L. Eastburn
Mr. W. F. Edwards
Mrs. J. H. Ford
Mr. Robert Garrett
Dr. Luther H. Gulick
Miss Abby S. Hagerman
Miss Levanche D. Hawes
Mrs. Max Hesselin
Miss Sadie G. Holiday
Miss Florence Hughes
Mr. Arthur Hunter
Mr. William Chauncy Langdon
Mrs. Sidney Lanier
Mrs. Henrietta Baker Low

Mrs. A. B. Luce
Mrs. Gabrielle S. Mulliner
Mrs. Flora Munroe
Mr. Arthur W. Page
Mr. John A. Potter
Dr. Joseph E. Raycroft
Mr. Edgar M. Robinson
Mr. Myron T. Scudder
Miss Mary F. Taber
Miss Margaret E. Young

The following persons constituted the original Board of Electors:

Miss Jane Addams
Miss Florence Brown
Dr. Marion L. Burton
Dr. John H. Finley
Mr. Robert Garrett
Mr. Frederick C. Green
Mrs. L. H. Gulick
Mr. Hutchins Hapgood
Mrs. Phoebe Hearst
Mrs. William Kent
Mrs. Sidney Lanier
Judge Ben J. Lindsey
Mr. Joseph Lee
Dr. Helen MacMurchy
Mr. Walter Page
Mrs. George Pratt
Mr. Myron T. Scudder
Miss Ida Tarbell
Mrs. Richard Wainwright
Dr. C. H. Watson
Mrs. Ella Flagg Young

Officers of Camp Fire Girls

Honorary President, Hon. Woodrow Wilson
Honorary Vice-President, Hon. William H. Taft
President, Dr. Luther H. Gulick
First Vice-President, Mrs. Gabrielle S. Mulliner
Second Vice-President, Miss Levanche D. Hawes
Third Vice-President, Mr. Robert Garrett
Treasurer, Mr. John A. Potter
Secretary, Mr. Lester F. Scott

CHAPTER II

THE LAW

Seek Beauty
Give Service
Pursue Knowledge
Be Trustworthy
Hold on to Health
Glorify Work
Be Happy

This law is not intended as something which you are compelled to do; it is something that you are privileged to do. It is not anybody's responsibility to tell you that you must obey the law of service, of being happy, of seeking beauty! These laws are inside of yourself, and by living by these laws you will accomplish and be what you dream about and would like to be. These are roads rather than chains.

Seek Beauty. When you are worried or resentful, you cannot see beauty. It is necessary for your own mind to be in a beautiful state. An ugly state of mind cannot see beauty in anything. So the first law in seeking beauty is to be in tune with it. Beauty is not a thing. It is a delicate relation between things, and between things and your own heart.

People see what they look for. If they are thinking about beautiful things, they will learn to see them, and everywhere they will find the world will be filled with beauty. The people who love birds see many more birds than those who do not think about them and do not love them. We see what we look for. If we are looking for beautiful things in the lives of others, we see them and we love the people.

One way to appreciate beauty is through the shape of things. Try some time holding a vase of beautiful shape in your hands; close your eyes and pass your hands over it again and again until the delicate curves and proportions have entered into you. Seek beauty, not only with your eyes, but with every other part of you.

Beauty is something which is inside of us. Something which grows by practice. We increase our capacity for seeing beauty by loving it. If you think about it and long for it, and use all the appreciation that you have, your power will grow, and you yourself will become very beautiful in reflecting that quality in which you are growing.

Some people think that the way to improve is to find the faults and then correct them. The result, when this becomes a habit of mind, is that these people become faultfinders. There is enough ugliness, misery, and wrong to fill our minds and hearts so that we can feel or realize little else. The person who habitually sees faults, we avoid. We do not accept their faultfinding. The person who habitually sees beauty and appreciates it, we seek and are influenced by.

A young man was studying vocal music. His teacher kept pointing out to him the faults made by the different singers. He told with joy and pride that in listening to one of the world's greatest sopranos he had detected six different faults. That is what he listened for, and that is what he heard. He could neither see nor hear beauty. He heard faults.

Give Service. Six Talks. I. In a deep sense giving service is as much an art as is music or painting. Some people try hard to be helpful, but seem always to do the wrong thing—they are bunglers. We admire their motives, but we do not want their help. To give service in the complex relations of modern life is the highest, hardest, and most complicated art there is. Women have always excelled in giving service in social ways. It takes love, insight, and lots of "knowing how." This is the reason why just resolving to "Give Service" is not enough. For example: Some one is hurt! You cannot help unless you know how. It is not merely a matter of sympathy and earnestness. To cure heartache and loneliness takes more skill than to cure headache or to set a dislocated bone. Thoughtless giving is the cause of more harm than good.

II. A person who is thoroughly educated to Give Service will have the broadest kind of an education—of body, mind, and heart. If, purely on this basis, you plan the education of a girl up to the time when she is twenty-two, you will realize the truth of this. Most educational plans forget to train the hand in the arts. None of them

train the sympathies. This education will make much of the art of the hostess, outdoor cooking, hiking, trekking, camping, singing together, as well as the spiritual and physical side of mothering. She will love literature, poetry, history. Woman's education has never been planned from this essentially feminine point of view.

III. Those who work for pay need to strive earnestly to give the finest service of which they are capable, for in this way wage and salary earning is changed over from wages and slavery into real living. If we just do what is necessary to get the pay, it is, in a way, degrading. If we give service, it is uplifting and joyous. If we merely do the job for money, we are selling ourselves. If we do the work as our own, we secure the legitimate returns in character in addition to the money.

IV. It is beautiful that the law "Give Service" is so closely tied up with the law "Be Happy."

V. Motherhood is often used as the type of social service because the mother forgets herself in the love of the child. It gives her great happiness even though the baby at first gives nothing back—not even love.

VI. Motherhood in spirit and service must be made to extend wherever the interests of the children and the family go; hence the streets, movies, schools, factories, stores, city officials, playgrounds, work shops—all are of concern to her, and in some way women want to bring the spirit of the home to bear on them all.

Pursue Knowledge. Three Talks. I. Knowledge is the key to mystery. Our forefathers thought that the world was flat; that Columbus would fall off the edge when he got far enough. They thought that the people seen in dreams were ghosts; that when you saw three crows you would have bad luck; that it was unlucky to start anything on Friday.

It took millions of years for our ancestors to learn to talk, to make fire, to write, to make wholesome laws, to know the stars and insects, to draw maps, to know the birds and beasts, to know how to make baskets and rings, to tame fire and make engines, to make and control steam and electricity. All this is knowledge! There is a great deal that we learn as a matter of course, just as we learn to walk and to talk—but there is much knowledge that we need which has to be



Where the national honors are exhibited at Nahequa



Blue Birds jumping the breakers



Camp Fire Girls caring for little children

pursued—arithmetic, literature, cooking, nursing, housekeeping, language, drawing, history, geography.

II. There is a new body of knowledge that is of special interest to us as girls and women. How is life to be lived so that it shall be increasingly happy? It seems that poor people, shiftless people, and people who go wrong have a dreadful time—babies suffer and die unnecessarily, and many people live poor, starving lives. How can life be made richer and better for everybody? Merely getting more money will not do it, for very often the rich are starved in their lives even more than the poor. Can the women of the community take the lead in finding out how to change all this so that life will be better for everybody everywhere? Woman has taken the lead in making the home a beautiful place dominated by love. Can we do the same thing for the community? How can the factory and the store be made good places for people to work in—good spiritually as well as physically?

There is already a good deal of knowledge available on these subjects which belong peculiarly to girls and women, but it has not yet become a part of the routine education of girls. For this reason you will need to Pursue Knowledge if you are to learn.

III. Teachers are experts who are there to help you to learn the things you want and need to know. Examinations are means whereby you may ascertain whether or not you have learned from a subject what you need. You only fool yourself when you "get by" without real knowledge.

This spirit would transform the lives of many school girls. It is the new spirit of education.

Be Trustworthy. I. Sometimes people liken the seven Laws to the stones of an arch. The middle stone, the keystone, then, is "Be Trustworthy." Without this stone the whole arch would fall. A person who is not worthy of trust does not seem to amount to much. It is not right to promise to do a thing that you do not know that you can do; if you must say anything say simply, "I will try." Every time you fail to do what you have said you would do—what you have promised you would do—you hurt at least two people, the person to whom you have given your promise and yourself.

You know some people who can be trusted even without a promise. They will play fair, will keep silent, or whatever is the right thing to do, without promise or any word. You can always trust them. They are trustworthy. There is everything to gain and nothing to lose by being trustworthy. You can help more, will be trusted with more important things, will be liked better, will be pushed ahead more, just because you are trustworthy.

People are not trustworthy by accident. It takes thinking, resolution, steady habit, etc. Be trustworthy in the home, in the school, in relation to your employer, in social relations as a friend, and in relation to boys and about boys.

Hold on to Health. Three Talks. I. More women succeed in life because they are splendidly well, because they have reserve power, because they can stand the work that others cannot stand, than because they excel in education, beauty, or moral power. Not that these other things do not count, for they do—they count strongly. A woman with a good education has a great advantage over an ignorant one; a beautiful woman will be given all kinds of chances which are not given to others; and a woman with moral earnestness will almost always surpass those with little earnestness. These things are not enough. Not one woman in a hundred used to be educated as well as the average woman is to-day. Most any woman can be beautiful by using skill in clothing, posture, manner, voice, hair. Women are more morally in earnest than ever before. The world is calling for its girls and women in a new sense. But the average woman fails to reach up to her greatest usefulness because she lacks power and vigor. This is not because she is sick, but because she just has not the vitality.

If these things are true, there is hardly anything more important to establish in a girl than those habits of action and of thought, those desires and those social relations that make her vigorous and able to work hard and joyously, that give her quiet nerves, sound sleep, regular habits, and the Joy of Living—joy of cold water, strong winds, long roads, brown earth, open fires, friends on the hike, skating, swimming, diving, canoeing, the road to the hill and around the lake! This is the reason for the outdoor emphasis of Camp Fire. It is

not enough to take regular exercise and hate it. It is not enough to have regular habits when you think of it. Get all of these things deep down in your lives and in your habits. Hike and camp out till the desire for these things is a part of you. Go with your best friends, so that all your life long you will turn to the life-giving out-of-doors for your happiest times with your friends. To do this, you must begin young and keep at it. The out-of-doors is yours if you win it, and you will belong to it, and it to you only if you give yourself.

II. Regular bowel habits are of great importance in their relation to headaches, clear-mindedness, worry, and the feeling of joy in living. Learn how to secure regular habits. Information about definite time, bran biscuits, exercise, etc., should be given by a physician or a nurse.

III. Do not overdraw your sleep account any more than you overdraw your bank account. What you lose one night, make up later. Fifty-six hours a week is the least you can have to your credit and keep well.

Glorify Work. Four Talks. I. Work is what we have to do. Play is what we want to do. This is why we often work harder at our play than at our work. On a hot summer day to do an errand which involves walking a couple of miles over a dusty road is work; to walk that same road on the same day to go swimming is play. So it is not what we do that makes it easy as why we do it. Most all the things that we have to do can be done joyously and well if we think about them rightly. In most cases the things we ought to do are really the things we want to do. This is one way of Glorifying Work. Transmute it by changing your mind about it.

II. One way to glorify work is to do it well. We all hate a poor job and feel happy about a piece of work that is well done. We almost always like to do the things that we do best. We like the studies in which we excel. Time and again a pupil who hated a subject in which she was doing badly, learned to take real joy in it when she began to master it. Work is a good servant and a poor master. Some girls glorify even dishwashing by doing it well and happily.

III. To Glorify Work is a distinctly American idea. Among all

of the other peoples of the world, work is regarded as a curse—something to make slaves or servants do. Americans, alone, have put the idea of glorifying work into practice; have seen that work can and should be glorified; that it is a splendid, dignified thing; that life does not have ballast or steadiness without it.

IV. Success is like a mountain. Work is the road by which we climb. The history of work is the history of humankind. Glorify it, and it will glorify you.

Be Happy. Three Talks. I. Is it so hard to be happy that we have to make a law of it? What good does it do to make a law about being happy? If you are happy, you are happy; and if you are not happy, you are not. What good does it do to say, "Be Happy?" This is the answer:

Inside of us there is always plenty to make us unhappy, and plenty to make us happy. It depends mainly on what we keep in our minds. "Be Happy" means that you are going to choose deliberately those things in you that are happy and hold on to them. When you are happy, you see the good things that people do. When you are unhappy, you think that people are unkind and thoughtless. When you are happy, it tends to make other people happy and kind. When you are unhappy, it tends to make them cross and selfish. One grumpy person can spoil the social atmosphere for a whole room full of people. If you feel like being unhappy and cannot change it by just trying, take a bath, put on clean underwear, take a brisk walk, and do the nicest thing you can think of.

II. How wonderful it is that the highest joy is the deepest duty! The highest joys are love, health, service. The biggest duties are love, health, and service—and so Be Happy.

III. Happiness is like the sunshine in which precious things grow.

SYMBOLS OF THE ORGANIZATION

GUARDIAN'S PIN

1.





2.

WOOD GATHERER



5.

WOOD GATHERER'S RING



3.

FIRE MAKER



6. FIRE MAKER'S BRACELET



4

TORCH BEARER



7.

TORCH BEARER'S PIN

CHAPTER III

MEMBERSHIP AND RANK

Applicant for Membership. The applicant must know the object and requirements of the organization, and at the monthly meeting of the Council Fire shall announce her desire to become a Camp Fire Girl by repeating:

"It is my desire to become a Camp Fire Girl, and to obey the Law of the Camp Fire, which is to

Seek Beauty
Give service
Pursue knowledge
Be trustworthy
Hold on to health
Glorify work
Be happy.

This Law of the Camp Fire I shall strive to follow."

The Guardian explains the Law, phrase by phrase. The applicant is then received on probation as a member of the Camp Fire, until she has fulfilled the six requirements necessary to attain the rank of Wood Gatherer.

Membership Transferable. If a Camp Fire Girl moves from one city to another, she may, when elected, transfer her membership to a Camp Fire in the city to which she goes. Or she may help in organizing a Camp Fire and securing a Guardian. She retains the rank she held in the group of which she was formerly a member. A transfer blank will be found in the Record Book.

To Become a Wood Gatherer. To complete her membership and receive the silver ring, she must fulfill the following seven requirements:

(1) Be a member of a Camp Fire for at least two months.

(2) Attend at least six weekly meetings and two ceremonial meetings.



THE WOOD GATHERER'S DESIRE

"As fagots are brought from the forest
Firmly held by the sinews which bind them,
I will cleave to my Camp Fire sisters
Wherever, whenever I find them.

"I will strive to grow strong like the pine tree,
To be pure in my deepest desire;
To be true to the truth that is in me
And follow the Law of the Fire."

(3) Select a name and symbol.
(4) Make a headband.
(5) Have the ceremonial dress.
(6) Win in addition at least ten elective honors.
(7) Have paid her annual dues.

Purple beads are awarded for all above honors. Number four and five also receive elective honor beads.

Upon meeting these requirements, a girl becomes a Wood Gatherer and receives the Wood Gatherer's ring as a token of her membership in the Camp Fire Girls. When she receives her ring at a Council Fire, she must repeat the Wood Gatherer's desire.

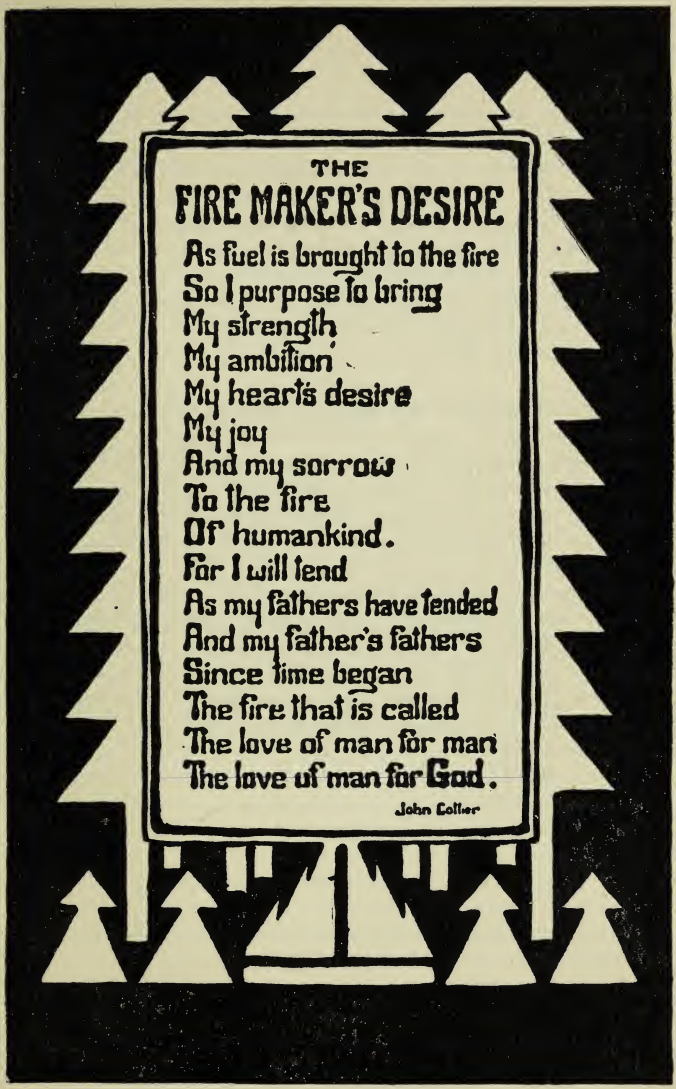
If a girl is living in a Camp Fire camp where she will spend at least eight weeks, giving her entire time to the work, she may become a Wood Gatherer when she has been a member for one week and has attended two ceremonial meetings.

The ring is given without cost and belongs to the girl even when her membership ceases. It represents the seven points of the Law in seven fagots bound together, and Work, Health, and Love in three raised circles on either side of the fagots. Lost rings may be replaced for fifty cents each upon application by the Guardian.

As soon as a girl has completed the requirements for a Wood Gatherer, record of her membership is filed in the National Office. Except under unusual conditions, if a girl does not complete her membership and so become a Wood Gatherer in four months, she should be dropped from the Camp Fire.

The ceremonial gown and headband are required before a girl may become a Wood Gatherer because experience has shown that in them is found the democracy of spirit, the artistic unity, and the beauty of form, which are so desirable in the activities of the Camp Fire Girls. For the Wood Gatherer's Desire see p. 21.

To Become a Fire Maker. (1) The candidate must be at least thirteen years old. The Guardian must use her best judgment in determining how long a girl should be a Wood Gatherer before allowing her to become a Fire Maker. It is not merely a matter of winning the required and elective honors. Earnestness and maturity


THE
FIRE MAKER'S DESIRE
As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My heart's desire
My joy
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended
And my father's fathers
Since time began
The fire that is called
The love of man for man
The love of man for God.
John Collier

must also count. Any girl who is faithful ought to be able to win the rank in a year. If a girl is deeply in earnest and has time for the work, she might be allowed to present her claim in as short a period as three months. But this should be regarded as the rare exception. If she is living in a Camp Fire Girls' camp, giving her entire time to the work, is mature, loyal, and really understands the spirit, the Guardian may allow her to become a candidate in six weeks.

(2) The candidate shall further indicate her love and understanding of the Camp Fire ideal by learning and expressing the Fire Maker's Desire. (See p. 23.)

Required Honors for Rank of Fire Maker. (1) To help prepare and serve, together with the other candidates, at least two meals for meetings of the Camp Fire; this to include purchasing of food, cooking, and serving the meal, and care of fire. (All candidates work in rotation; that is, each does a different part of the work each time.)

A typical meal to be cooked with an open fire on one of the tramps consists of cream of tomato soup, potatoes baked in ashes, bacon broiled on green sticks, and bread, butter, and lettuce brought from home ready for sandwiches. For an indoor dinner to be prepared in rather small quarters, left over meat chopped for a chartreuse with rice and tomato sauce, a green salad with a cooked dressing, and individual sponge cakes would make a good menu. One important point in the winning of this honor is the "working together." Cooking at home is not the same thing and cannot be substituted.

(2) To mend a pair of stockings or a knitted under-garment and to hem some useful article, the hem to be at least a yard in length. Use the sewing machine if practical, and also the attachments for hemming.

(3) To keep a written classified account of all money received and spent for at least one month.

(4) To tie a square knot five times in succession correctly and without hesitation.

(5) To sleep with open windows or out-of-doors for at least one month.

(6) To take an average of at least half an hour daily outdoor exercise for not less than a month.

(7) To refrain from eating between meals and from chewing gum, candy, sundaes, sodas, and commercially manufactured beverages between regular meals for at least one month.

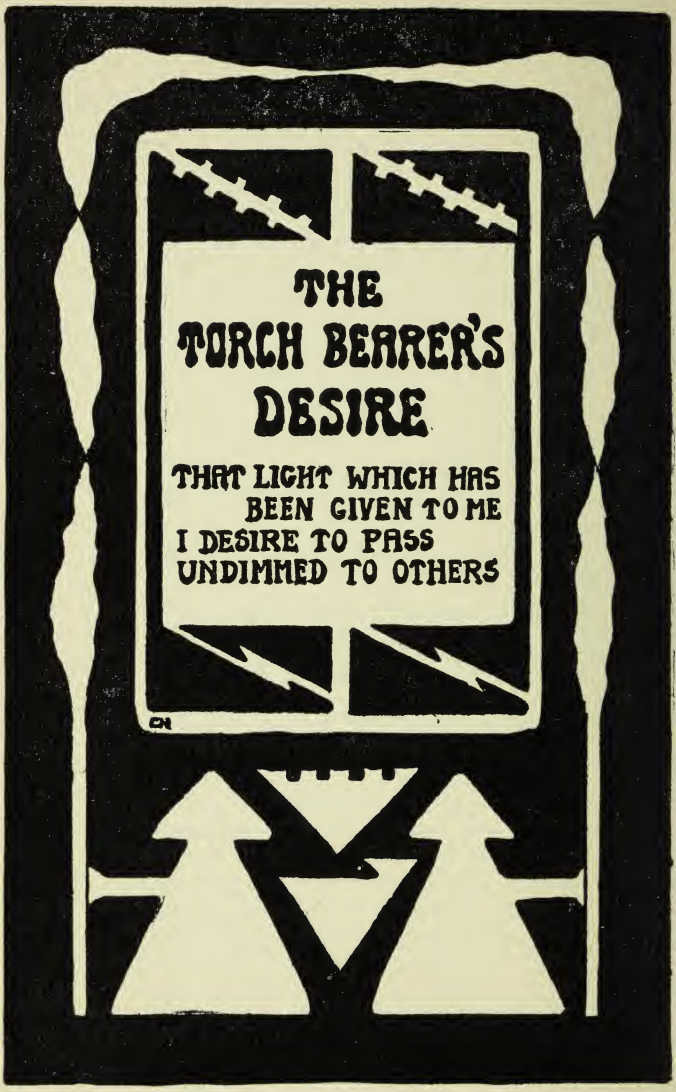
(8) To name the chief causes of infant mortality in summer. Tell how and to what extent it has been reduced in one community. In a city, there may be an opportunity to visit a milk station, to see the babies brought in and weighed, and to see there what is being done by that particular city. The work of a number of cities has appeared in illustrated magazine articles which may be found by an index to current periodicals. Literature in regard to infant mortality can be procured from Miss Julia Lathrop, Baby Welfare Department, Washington, D. C. (Children's Bureau.)

(9) To know and demonstrate what to do in the following emergencies:

a. Clothing on fire.
b. Person in deep water who cannot swim, both in summer and through ice in winter.
c. Open cut.
d. Frosted foot.
e. Fainting.
f. Bite of an insect.

(10) To know the principles of elementary bandaging and three ways of using surgeon's plaster, and to demonstrate to the satisfaction of local physician or nurse.

(11) To know what a girl of her age needs to know about herself. This is a requirement in knowledge of personal hygiene and should include the best use of hot and cold baths, care of the hands, cleanliness of the hair and its appropriate dressing, the encouragement of good teeth and a sweet breath. The girl should know the care of the eyes in respect to good light and occasional relaxation by glancing to a distance when reading or doing other close work. She should know the normal requirements of sleep and out-of-door exercise for her age; the suitable dress for cold or wet weather; the proper care of the feet and proper selection of footwear, especially for school, work, and tramping; simple preventives of constipation through regularity, exercise, and attractive laxative foods. She should know those intimate things which careful mothers tell their daughters about the


THE
TORCH BEARER'S
DESIRE
THAT LIGHT WHICH HAS
BEEN GIVEN TO ME
I DESIRE TO PASS
UNDIMMED TO OTHERS

personal life of women and something of the delightful results of a happy attitude to all about her. She should also know the simple rules of etiquette, serving and waiting on table, and something of the duties of a hostess.

(12) To commit to memory any good poem or song not less than twenty-five lines in length.

(13) To know the career of some woman who has done much for the country or state.

(14) To know and sing all the words of the national anthem—"The Star Spangled Banner."

The candidate shall present twenty elective honors in addition to the ten won under the rank of Wood Gatherer. At least one honor must be won in each group and with the exception of Home Craft, not more than five honors may be presented from any one group.

To Become a Torch Bearer. (1) The candidate must be at least fifteen years of age, and must be approved by the Guardian as ready to bear the torch of life and light to guide others. It should take a good Fire Maker from at least six months to two years to be ready for this rank and responsibility. It is not merely nor mainly a matter of winning the honors. To be a Torch Bearer should really mean that the girl has shown powers of steady leadership or of real craftsmanship and her appointment should be approved of by all the other members of the Camp Fire. These are the most important qualifications of the Torch Bearer.

(2) The candidate shall learn to repeat the Torch Bearer's Desire: "That light which has been given to me, I desire to pass undimmed to others." A Torch Bearer is an assistant to the Guardian.

(3) The candidate must be known to the Guardian as trustworthy, happy, unselfish, a good leader, a good "team worker."

(4) The candidate shall present fifteen honors from the list of Elective Honors in addition to those she presented for the rank of Fire Maker.

(5) The rank may be won either as a Guide or as a Craftsman:

Guide—To be a Guide the candidate must have led three girls for not less than three months in some activity, such as craft work, hiking, singing, outdoor or indoor sports, the study of nature lore, etc. A girl

may win the right to be a Guide by doing Camp Fire work, e. g., by being a guide to three girls for three months and giving special help under the Guardian's direction. These girls need not necessarily be in her own group, and it is preferable that they be younger girls in a younger Camp Fire group. The Guide should be able to lead her own Camp Fire if the Guardian is unable to be present at a meeting. She should always have some activity planned that can be carried out at a minute's notice, such as story telling or folk dancing. This would not only interest the other girls but help them to win new honors. The real test of her right to the rank is the enthusiasm and good work of the girls she leads. The Guide is a leader. See war program p. viii.

Craftsmen are girls who have developed skill and knowledge in some special line of activity under one of the seven crafts. For example, under Home Craft, a girl might win the rank as a dietetian, laundress, housekeeper, as a nurse, a trained singer or musician, a storyteller, or by her knowledge of baby lore, etc. In Health Craft, the rank may be won in water sports in general or even in some one line like swimming, sailing, skating, hiking with its lore, horseback, riding or folk dancing. It may be won in Camp Craft and in many of the Hand Crafts, e. g., clay modeling, brass or silver work, wood-carving, photography, millinery. In Nature Lore, the rank may be won in woodcraft (knowledge of trees, flowers, ferns, mosses, rocks, etc.), bird lore, star lore, gardening, knowledge of the care of chickens, horses, etc.

It is not satisfactory to lay down exact standards for all these attainments. The questions to be considered are: Has the girl done thorough work? Is she an authority? Is she superior in the line selected?

Some Ways of Working out Craftsman Requirements. Rank of Walker. Records: 20 miles in one day, 50 miles in one week, 120 miles in one month or 1,000 miles in one year. (Written record should be kept.)

Knowledge. Care of feet, clothing, local geography from walker's standpoint, especially roads, paths, streams, woods, hills, and points of interest, equipment for overnight. Skating, snowshoeing, and skiing may count toward this rank.

Rank of Housekeeper. A girl should acquire a thorough knowledge of how to run a house. She should expend money according to the

income received allowing a certain percentage for food, clothing, household articles, entertainment, and miscellaneous expenses. She should be an expert in marketing and efficient in all duties pertaining to the upkeep of the home—the cooking, cleaning, laundering, care of pantries, cupboards, ice chest, closets, drawers, floors, rugs, bedding, etc. She should act as housekeeper for at least three to six months, proving herself thorough and practical.

In awarding the rank of Craftsman Torch Bearer, the Guardian should secure (to examine with her) the coöperation of some authority on the subject selected.

To summarize: A girl may become a Torch Bearer by personal attainment (Craftsman) or by leadership (Guide), or she may become both a Guide Torch Bearer and a Craftsman Torch Bearer. She may win the order in several different lines if she has the talent and persistence to do so. The inside border of the Torch Bearer's Desire (see p. 26.) is made from the symbol for Guide and Craftsmen Torch Bearers. The upper part shows a hand symbol for Craftsmen; the lower, an arrow symbol for Guide.

CHAPTER IV

HONORS

The Honors of the Camp Fire Girls are devices by which wholesome activities may be divided into "measurable bundles," and social recognition and status given for accomplishment.

1. **Standards.** The effectiveness of this whole honor plan depends upon the good judgment of the Guardian. In interpreting what degree of excellence is demanded for any honor, she must bear in mind the other honors. For example, to identify and describe twenty wild flowers may be made so easy that a girl with a good memory would qualify by an hour or two of work, or it could be made so difficult that it would involve weeks of work. Common sense is needed here. It is of no help to the girls to give them their honors easily. On the other hand, to make them too difficult would tend only to discourage them. Each honor should be won by good, honest work.

There are certain principles that Camp Fire urges the girls to follow in the selection of the honors to be won and for the Guardians to use and consider when awarding the honors.

In the first place, the whole spirit of Camp Fire emphasizes the doing of things rather than the knowing. Not that the knowledge of how a thing is done is unimportant, but rather that this knowledge of the method plus the actual execution and accomplishment is very far-reaching in its benefits.

Second, the honors are varied to fit the abilities, strength, and needs of girls of many ages, girls of many different temperaments, of girls living in cities, in small villages, on farms, of girls working in factories as well as those who will never have to earn their living.

Third, we realize that the things which would be difficult for a girl of twelve years would be easy and simple for a girl of eighteen years. It is our aim, therefore, to have considerable variety in the degree of difficulty as well as in the actual type of honors.

Fourth, it is the effort of Camp Fire to have many honors so that

the girls may constantly be doing new things, instead of doing the old things over and over.

Fifth, credit is given in most cases for work not already organized and credited. For instance, we do not give credit for school work and practising music, etc.

Sixth, the required honors are for the things that every girl can and should do and those that can be done anywhere under any conditions.

Seventh, sedentary work such as embroidery, tatting, etc., are purposely not emphasized.

Eighth, the Guardian must use her own judgment in determining the exact requirement for the honor; for example, if a girl submits requirements for Honor 300—"Erect a Tent," the Guardian must use her own judgment as to how well the tent must be erected in order to fulfill the requirement.

2. **Elective Honors.** Elective Honors form the basis of Camp Fire work. These honors may be won in seven crafts, each craft being symbolized by a distinctively colored bead.

Home Craft. Red Honors (red blood).

Camp Craft. Brown honors (woods).

Hand Craft. Green honors (creation, growing things).

Nature Lore. Blue honors (blue sky).

Business. Yellow honors (gold).

Patriotism. Red, white, and blue honors.

Honors denoting fulfillment of requirements for the three ranks. Purple.

3. **Big Honors.** The Big Honors are large, decorative beads of the same color and shape as the Elective Honor beads. These represent something additional to work for, and, for this reason, can only be awarded to Fire Makers over fourteen years of age. The girl may keep the small beads as well as the big ones. The first winning of any bead, together with honors that are repeated for rank, count toward Big Honors. Honors which cannot be repeated for rank do not count. The number of elective honors to be won in order to win the big honors are as follows:

Home Craft. Any fifteen honors.

Health Craft. Any ten honors.

Nature Lore. Any ten honors.
Camp Craft. Any ten honors.
Hand Craft. Any ten honors.
Business. Any eight honors.
Patriotism. Any twelve honors.

4. **Local Honors.** Have special needs or opportunities that are not provided for under the elective Honors, in connection with which it seems wise to offer some Honor. Any Camp Fire may create local Honors, and award special beads or other emblems for such Honors. These local Honors do not, however, count toward the ranks.

The Local Honor beads can be bought from the Camp Fire Outfitting Company. They are uncolored, and can be painted by the Guardian in many ways; for instance, one Camp Fire painted a red cross for a Red Cross Honor. There are other ways of making local Honors, as by cutting and painting scraps of leather in shapes appropriate to the Honor, or by painting wooden buttons, which can be procured from the Five and Ten Cent Stores.

5. **Honor Certificate Blanks.** Girls should not be asked to judge of their own attainments. Blanks have been prepared to put the parent or teacher in right relation to work not done under the immediate supervision of the Guardian. These blanks are printed in blocks of twenty-five, and may be obtained from the Camp Fire Outfitting Company.

6. **Elective Honors.** The honors described in the following lists may be won in three ways:

1. An honor marked with one or more stars entitles the winner to the number of beads to which there are stars; * one bead, ** two beads. Such honors may not be repeated unless marked with an R or O. If marked with an R or an O, as many beads should be given each time the honor is won, as there are stars.

2. *R. Repeat for rank. An honor marked thus may be repeated any number of times provided each time the honor is won in a new way; e. g., "Use a chafing dish in the preparation of four appetizing dishes." When won a second time, the dishes must be dif-

ferent from those presented the first time. Each time the honor may count for rank.

3. *O. Honors marked thus may be repeated indefinitely and the bead awarded each time they are won. For example, a girl receives her honor for walking forty miles in ten days and it counts toward a rank. She may win this over and over and receive a bead each time, but the repetitions do not count for rank.

4. Honors for Camp Fire work are counted from the date on which the complete application and fee are received at Headquarters.

(a) Any work done prior to official authorization may not be counted, but locally it may be regarded as probationary.

(b) The Guardian, however, is entitled to honors for past attainments which correspond with the honors listed in the manual, though it is a custom with most Guardians to win their beads with their girls.

Home Craft. Flame Colored Honors.

1 Make two kinds of bread and two kinds of cake.*
2 Cook meat in four ways: roast, broil, fricassee, boil.*R
3 Cook left-over meats in four ways.*R
4 Cook three common vegetables each in three ways.*R
5 Make two kinds of soup with milk, and two with meat.*R
6 Prepare four salads, making at least two kinds of dressing.*R
7 Prepare eggs in four different ways.*R
8 Prepare four desserts: one gelatine, one boiled, one baked, and one frozen.*R
9 Prepare a gruel, a cereal, an eggnog, and milk toast, and arrange an invalid's tray attractively.*
10 Gather two quarts of wild berries or fruits and make them into a dessert.*R
11 Can, preserve, or pickle three different kinds of fruits or vegetables.*R
12 Use a fireless cooker successfully on cereals, meat, and vegetables.*
13 Cook meat, a vegetable, and a dessert, or fruit, in paper bags.*
14 Use a chafing dish in the preparation of four appetizing dishes.*R
15 Write out an appetizing, balanced, vegetarian diet for one week.*
16 Write out a menu for three weeks suitable for a school girl who is inclined to be too stout.*
17 Write out a menu for three weeks suitable for a school girl who is inclined to be too thin.*
18 Give examples of five expensive and five inexpensive foods having high energy or tissue forming value. Do the same for foods having little energy or tissue forming value.*
19 Prepare a balanced menu and superintend cooking for one month in the home.*o
20 Make delicacies for the sick, or get flowers, and send, where needed, through the National Plant, Flower, and Fruit Guild, or some other distributing organization.*
21 Cook for one month in a home.*o
22 Take instructions in a home once a week for two months, actually doing the cooking.*o
23 Make two pounds of butter a week for two months.*o
24 Pick, dress, and cook a fowl.*o
25 Describe characteristics, identify, and select six chief cuts of meat; also know the market price for each.*

26 Market for one week on two dollars and one half per person, keeping accounts and records of menus, etc.*o
27 Do the same on three dollars.*o
28 Do the same on four dollars.*o
29 Know the best season for the chief fruits and vegetables available in your locality, and a reasonable price for each.*
30 Know the way flour, sugar, rice, cereals, crackers, and breads are sold—packages, bulk, etc.—prices, dangerous and common adulterations.*
31 Know how to secure full weight and pure food.*
32 Help with four family washings, this to include complete process.*o
33 Iron eight hours in two months.*o
34 Wash and iron a shirt waist and a skirt.*o
35 Wash and iron a lingerie dress.*o
36 Press a suit, or a skirt and coat.*o
37 Remove three common stains from washable material; two spots from non-washable material.*
38 Use two agents for softening water, two soaps for different uses, two kinds of starch for different uses, two methods of bluing, and two household methods of bleaching.*
39 Care for floors, walls, carpets, rugs, hardwood, and upholstered furniture, as it should be done for the regular housecleaning.*
40 Sweep and dust, using two kinds of sweeping or dusting compounds, moist cloths, dust absorbing cloths, and a vacuum cleaner.*
41 Properly dispose of waste and garbage from the home for one week, and know its proper disposal by the city.*
42 Make up a bed for a baby, a bed with a draw sheet for a very sick patient, and know the proper airing and changing of a bed.*
43 Air and make one bed a day for two months.*o
44 Wash and wipe dishes and leave the dining room in order, after one meal a day, for two months.*o (Two girls may share the work, continuing it through twice the time, to obtain equivalent honors.)
45 Take the entire care of one room for one month, this to include sweeping, dusting, washing of windows, care of flowers or of plants, and what may be desirable for the attractiveness of the room.*o This may be the club room of the Camp Fire Girls. (Two girls may share the work, continuing it through twice the time, to obtain equivalent honors.)
46 Put away clothing, rugs, furs, blankets, for the summer.*
47 Take instruction in a neighbor's house for one morning a week, for two months, actually doing house work.*o
48 Take care of a cat, dog, bird, or a tame animal, for three months; know what harm they do, what diseases each may carry, and how the latter may be treated.*
49 Learn the care of chinaware, silver, glass, pots, pans, aluminum ware, lamps, copper utensils.*
50 Scrub a floor once a week for two months.*o
51 Take entire charge of a pantry for one month.*o
52 Clean an ice-chest thoroughly twice a week for two months during the summer.*o
53 Keep bureau drawers in order for three months.*o
54 Care for at least two kerosene lamps every day for a month.*o
55 Take care of the milk and cream from at least one cow, and see that the pails and pans are properly cleaned, for two months.*o
56 Repack a faucet.*
57 Install an electric bell and care for it for three months.*
58 Build a furnace fire and care for it for two days.*o
59 Make a useful household invention.*R
60 Arrange a sick room to make it sanitary and calculated to give greatest possible comfort to patient and usefulness to doctor and nurses.*
61 Use a clinical thermometer to obtain the temperature of an adult and of an infant; tell the temperatures indicating normal, fever, and dangerous fever conditions.*
62 Give the common symptoms of scarlet fever, diphtheria, whooping cough, measles, tuberculosis; also home care and prevention of these diseases.*

63 Sing weekly in chorus or glee club for not less than three months.*o
64 Sing in a quartette, glee club, or organized chorus for not less than eight hours in any one month.*o
65 Memorize, and sing alone, five folk songs.*R
66 Play any musical instrument in an orchestra, reading the music, for not less than eight hours in any one month.*o
67 Play from memory, on any instrument, five pieces of the difficulty of "Schumann's Scenes from Childhood" for the piano.*R
68 Play the piano or organ for one Sabbath service each week for three months.*o
69 Play the accompaniment for any school exercises on any instrument for not less than eight hours in any one month.*o
70 Commit and recite five hundred lines of standard poetry.*
71 Commit and recite an equivalent amount of standard prose, such as an oration, essay, or story.*R
72 Write a story, a poem, or words of a song which is either published or adopted for use.*R
73 Have entire charge of two programs for the weekly meetings of the Camp Fire.*R
74 Have a party of ten, with refreshments costing not more than one dollar; keep accounts.*o
75 Entertain three or more little children for two hours a week for at least two months.*o
76 Know and tell five standard folk stories.*R
77 Write and help to give a play.*R
78 Plan and give a pantomime entertainment.*R
79 Make six visits a month for three months to sick in homes, hospitals, or other institutions.*o
80 Teach a boy to dance any four of the following dances:*o Virginia Reel, Portland Fancy, Lady of the Lake, Howe's (or Hull's) Victory, Pop Goes the Weasel, Chorus Jig, Lancers, Boston Fancy, French Reel, German Hopping Dance, Varsouvienne, Furetur, Gottland's Quadrille.
81 Each member of a Camp Fire who participates in carrying out a wholesome party, or hike, including at least as many others (either boys or girls) as Camp Fire Girls, may receive one honor. (The work must be well planned and organized, and each member given special duties. The Guardian must approve the plans, but the party or hike must be really in the hands of the girls.)*o
82 Know how milk should be prepared for a six-months-old baby; know what is good milk and how it can be tested for a baby one year old.*
83 Know how much a baby should grow in weight each week for the first six months, in height for each month for the first year, and the relation of weight to disease and vitality.*
84 Know and describe three kinds of baby cries and what each means.*
85 Care for a baby for an average of one hour a day for one month.*o
86 Make a set of practical playthings for a child three years old.*o
87 Take entire care of a household for one week, allowing the mother to go on a visit or vacation.*o
88 Cook, and serve two Sunday dinners while mother rests.*o
89 Bait the hook, catch, clean, and cook a fish.*o
90 Make four kinds of pie and four kinds of cookies.*
91 Make four kinds of candy, such as fudge, taffy, cooked or uncooked fondant.*
92 Make one quarter pound of maple sugar. This is to include the whole process from the selection of the trees to the boiling down of the sap.*
93 Cook one meal a day for one month.*o
94 Set and clear the table for one meal each day for two months.*o
95 Set properly and beautifully a table for guests, designing menus, place cards, candle shades.*R
96 Serve two formal meals for guests. This may be combined with Fire Maker's requirement No. 1. (The standard must be the highest the girls know.)*
97 Take care of a kitchen range for one month, including removal of ashes, building of fires, and keeping the stove clean.*o
98 Make three pounds of soap.*

99 Do all your own washing for two months.*o
100 Do all your own ironing for two months.*o
101 Dry-clean a dress, suit, or coat, or three small articles.*o
102 Make a mustard plaster and two kinds of poultices.*
103 Properly fill an ice cap and a hot water bag.*
104 Bathe and dress a baby or small child twenty-five different times.*o
105 Keep bedroom closet in order for two months.*R
106 Milk a cow for one month.*o
107 Care for a cow for one month.*o
108 Run an incubator and hatch chickens successfully.*
109 At a Camp Fire meeting, properly wrap and tie three packages: a box, a soft article, and a fragile article.*
110 Conduct six evenings for the family. This means planning and carrying out the entertainment which will interest and have the coöperation of the family.**R
111 Play on a bugle from memory at least five customary bugle calls. (Reveille, Assembly, Mess, Taps, or others commonly used in camp.)*
112 Prepare three desserts or breakfast dishes, using a different kind of dried fruit each time.*o
113 Prepare beans, rice, lentils, cornmeal, and samp (or hominy), each in two ways.*
114 Put on a successful entertainment, the work to include the training of the girls and the management of the performance.* to ***R
115 Take part in a one-act play, or more, or contribute some definite feature of the entertainment.*R
116 Make a useful household appliance for the care of health, and the prevention of disease.*R

Health Craft. Red Honors.

200 Earn diploma, certificate, or medal of the National Red Cross Society, or joint diploma of the American Red Cross and the Young Women's Christian Association for First Aid.*R
201 Be free from every indication of a cold for two consecutive months between October and April inclusive.*o
202 Do not miss school or work because of ill health or headaches for three consecutive months.*o
203 Abstain from chewing gum and from candy, ice cream, sundaes, sodas, and commercially manufactured beverages, as well as from eating between meals, for two consecutive months.*o
204 Sleep out-of-doors, or with wide open windows, for two consecutive months between October and April inclusive.*o
205 Play any of the following games for not less than twelve hours in any one month. Team Games: hockey, volley ball, basket ball, archery, baseball, soccer, prisoner's base, captain ball.*o
206 Other Games: (To be played an equal number of hours.) Tennis, golf, bowling, run sheep run, hide and seek, pussy wants a corner, three deep, blind man's buff, drop the handkerchief, red rover, fox and hounds, quoits, duck on the rock.*o (Games adapted for girls and having standard rules prepared for them, like basket-ball and baseball, are to be played according to such rules.)
207 Play singing or dancing games for not less than fifteen hours in any one month.*o
208 Swim one hundred yards.*
209 Swim one mile in any six days. (Not necessarily consecutive.)*o
210 Fetch up a cup from the bottom in eight feet of water.*
211 Do any two standard dives in good form.*R
Standard Dives: Standing, front, side, back, twist, jack.
Running or from springboard the same; e. g., a standing front and a running front and a front from a run, and use of springboard may all be presented.
212 Undress in deep water.*
213 Swim any four standard styles.*R Standard styles are breast, side, over-hand, single over-hand, crawl, back, scull on back, etc.
214 Paddle or row twenty miles in any five days.*o (Not necessarily consecutive.)
215 Tip over a canoe in deep water, right it, get in, and get enough water out by

splashing with hands or paddle to be able to sit on the seat steadily and paddle to shore.*

216 Sail a boat without help or advice for fifty miles.*o (In any one season.)

217 Operate and care for motor boat without help or advice for one hundred miles.*o (In any one season.)

218 Skate twenty-five miles in any five days.*o (Not necessarily consecutive.)

219 Coast, toboggan, or ski for not less than fifteen hours in any one month.*o

220 While skiing, make six descents of at least fifteen feet in good form.*

221 While skiing, make six jumps and land in good form.*

222 Snowshoe twenty-five miles in any five days.*o (Not necessarily consecutive.)

223 Saddle, bridle, mount, and ride a horse in correct form, using three gaits.*

224 Ride horseback forty miles in any five days.*o (Not necessarily consecutive.)

225 Take care of a horse and supervise the care of a stable for at least one month.*

226 Mountain Climbing: Make an ascent of two thousand feet and return to the starting level.*R

227 Bicycle forty miles in any five days.*o (Not necessarily consecutive.)

228 Walk forty miles in any ten days.*o (Not necessarily consecutive.) This means tramping in the country or walking to and from school or business.

229 Take seven hours of outdoor exercise a week for three months.*o

230 Operate and care for an automobile, without help or advice, for five hundred miles.*o (In any one season.)

231 Know any five standard folk dances.*R

232 Harness a horse to a cart and drive correctly.*

233 Win the emblem of the Women's Life Saving Association.*

234 Teach a girl to swim so that she can swim at least twenty feet alone.*o

235 Demonstrate, in the water, three methods of release, and a method of resuscitation on land.*

236 Swim under water thirty feet.*

237 Float on back five minutes or do a dead man's float for fifteen seconds.*

238 Relax completely for fifteen minutes sixty times in ten weeks.*o

239 Take a glass of cold water the first thing in the morning, the last thing at night, and between each meal, for sixty days, in any ten consecutive weeks.*o

240 Take ten minutes exercise, including deep breathing, either out-of-doors or in front of an open window, at least sixty times in ten weeks.*o

241 Take a cold water bath or quick-rub every morning, with three minutes' setting-up exercises, on sixty days in any ten consecutive weeks.*o

242 Demonstrate the proper clothing and treatment of feet to prevent blisters on a long hike.*

243 Demonstrate, and know the use of iodine, and boracic acid. Describe three kinds of wounds and how to treat them.*

244 Demonstrate three ways of using the triangular and the roller bandage; also the use of the tourniquet.*

245 Take five minutes' deep breathing, drink a glass of water, bathe feet in tepid or hot water, and cleanse teeth before retiring. Do this sixty nights in any ten consecutive weeks.*o

Camp Craft. Brown Honors.

300 Erect a tent, having selected location.* (Two girls may work together on this.)

301 Take proper care of a tent for one week.*o

302 Make a shelter and bed of material found in the woods.*o

303 Build a tree house large enough for two girls to sleep in.*

304 Make a bed on the ground, and sleep out-of-doors on it for any five nights.*o

305 Pack a horse and tie a squaw hitch.*

306 Build an open fire in wind and rain with material found out-of-doors, and build a proper bonfire.* (No fire is credited until it is properly left or put out.)

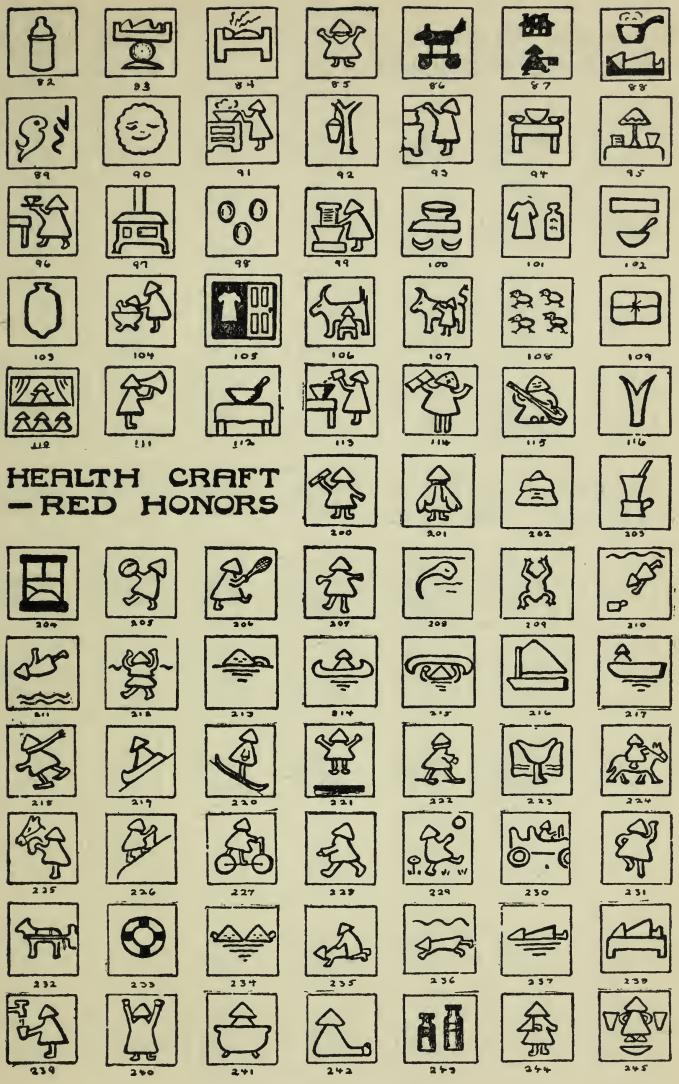
307 Make two good devices for holding a pot over a fire and two for holding a frying pan over a fire.*R

308 Make fire with rubbing sticks or flint.*R

309 Do all the camp cooking without help or advice for one day for four or more persons. This includes getting the wood, and making an open fire. Suitable character, variety, and amounts of foods are to be furnished. The menu must be written; quantities and price stated.*

HOME CRAFT—FLAME COLORED HONORS




HEALTH CRAFT
—RED HONORS

CAMP CRAFT— BROWN HONORS



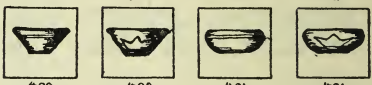








HAND CRAFT— GREEN HONORS









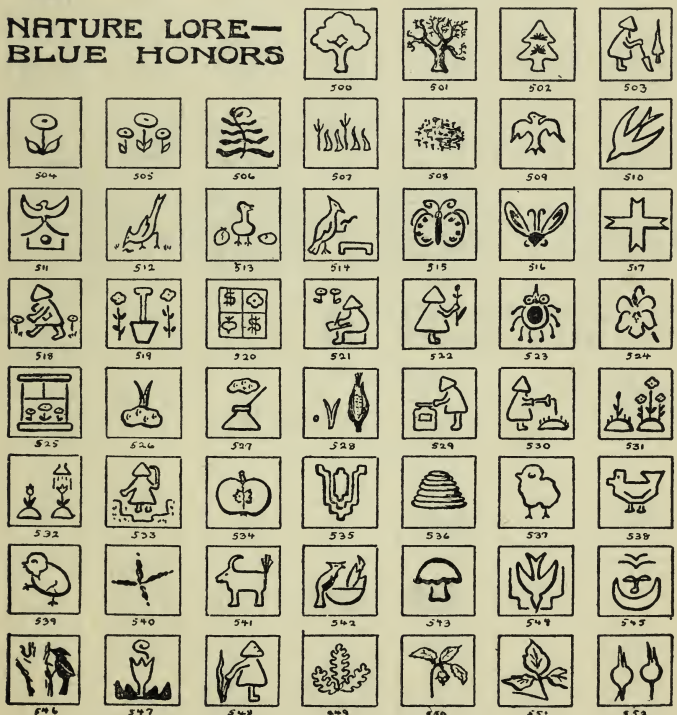


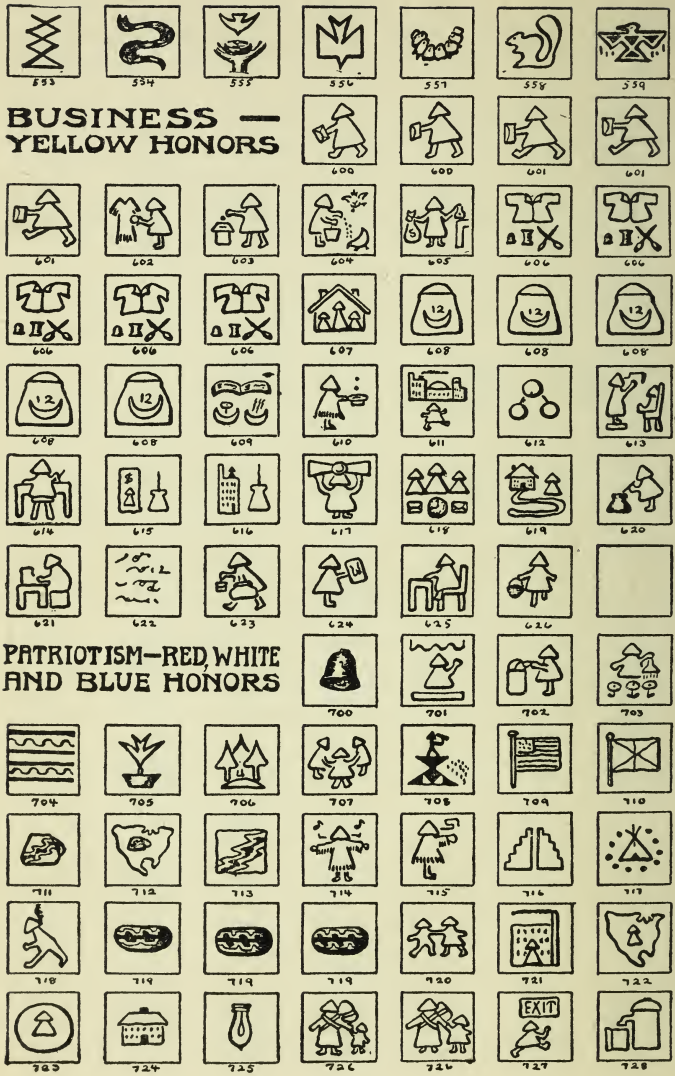






NATURE LORE—BLUE HONORS



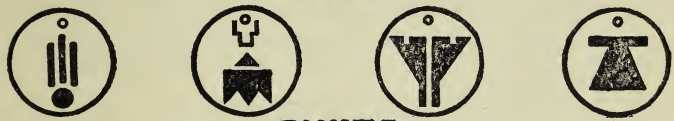

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PATRIOTISM—RED, WHITE
AND BLUE HONORS
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NATIONAL HONORS



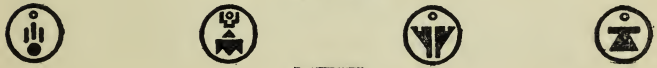
WAKAN



SHUTA



KEDA



UTA

PHOTOGRAPHY

MUSIC AND SONG

WRITTEN THOUGHTS

DECORATION

310 Make a bean hole at least 18 inches by 18 inches and cook one mess of beans or some other appetizing dish.*R
311 Know the meaning of weather signals, and the meaning of clouds, wind, and temperature.*
312 Keep a scientific record for a month. This consists of temperature, wind direction and velocity, clouds, character and quantity, duration of rainfall, fogs or mists.*
313 Read United States Weather Map for a month and report, for each day, comparative record of home point with some distant point.*
314 Indian Craft: Track two miles.*
315 Know twenty-five signs of the hand sign language.*R
316 Know six blazes.*
317 Know three ways the Indians have of testing eye-sight.*
318 Make a beadband at least eight inches long.*O
319 Carve a totem pole.*
320 Make an Indian bed.*
321 Make an Indian tepee.*
322 Make a willow Indian bed.**O
(For above honors in Indian Craft see "The Book of Woodcraft" by Ernest Thompson Seton.)
323 Tie ten standard knots.*R
The following list is suggestive:
Tie two ends together—square and square bow, single bend or bowline (easily untied), alpine, kite string. Tie a rope to a post or rail, or about itself—half hitches (fasten boat or clothesline), clove hitch (fasten horse), midshipman's or rolling hitch (tent rope). Whip a rope to prevent unravelling, with a needle and without a needle.
Make knots at the end of a rope—wall knot, crown, back splice.
Make fancy or heraldic knots—carrick bend, love knot (for trimming pillows, shirt waist, or dress). Make trick knots—Tom fools' or sailor handcuff, cabin boy's knot. Weave ropes, twine, or yarns, together—make a plait of three or more strands; make a sennit. Make splices; eye, short, and long.
324 Construct a reflecting oven and bake biscuits or some appetizing dish.*R
325 Cook successfully at least one-half pound of meat and four potatoes in the open without using any kitchen or cooking utensils; this includes making the fire.*O
326 Build three different kinds of fires in open, using not more than two matches for each fire.*
327 Know proper disposal of camp garbage and refuse, and dispose of it for one Camp Fire for one week.*
328 Make and carry a pack for two miles. This includes camp outfit and rolling the poncho.*
329 Blaze a trail for a mile.* (For methods, see page 89.)
330 Build a permanent outdoor fireplace on your premises for family use.*

Hand Craft. Green Honors.

Any article in the following groups must show skill, ingenuity, and taste. Each article must be worthy of honor. When the designs in clay modeling, brass work, silver work, batik work, stenciling, leather work, embroidery, or bookbinding are symbolic of The Camp Fire Girls, two honors are given.

400 Model an individual cereal bowl, plate, cup and saucer, or article of equal difficulty, having on it original designs.*R
401 Make a brass, or copper bowl or vase, having on it original designs.**R
402 Make three pieces of silver jewelry, such as bracelet, ring, pin, hat pin, with original designs.*R
403 Design and make a basket.*R
404 Wood carving: Make a useful piece of furniture.*R
405 Make and stain a piece of "box furniture."*R
406 Repair and finish off, or paint, an article of furniture, or a floor.*O

407 Dress dolls or make picture books or toys and send to hospitals and settlements where they are wanted.*o
408 Make a doll's house of four rooms and its furnishings.*
409 Gather bayberries and make one 6-inch candle (dipped).*
410 Gather bayberries and make four 6-inch candles (molded).*
411 Batik Work: Design and dye three articles for use.*R
412 Dye material for a dress or three smaller articles, each of different color.*
413 Stencil, woodblock, or paint three serviceable articles with original designs.*B
414. Make three articles with original designs in cut leather, at least one of these to be lined with silk harmonizing in color.*R
415 Bind a book, sewing the back, and having lined cover and original cover designs.*R
416 Take a dozen photographs; develop and print them.*o
417 Keep and decorate an individual Count for six months.*R
418 Decorate a "buffalo robe" with a totem, and at least twenty pictographs illustrative of your Camp Fire activities.*R
419 Knit, crochet, or tat three articles.*o
420 Make two articles of underwear, using hand or machine or both.*o
421 Make a shirtwaist.*o
422 Make a dress.*o
423 Make a set of baby clothes.*R
424 Make a ceremonial dress.*
425 Trim a hat (this includes lining).*o
426 Make a hat.*o
427 Draw an original design for a table runner, sofa pillow, curtain border, or some other serviceable household decoration, and embroider the article, using not over twelve hours for completing the embroidery.*R
428 Draw an original monogram or design, suitable for marking household linen or lingerie, and embroider it on six articles, using not over two hours to complete the embroidery on each.*R
429 Embroider or bead a shirtwaist or dress with original design.*R
430 Use all the attachments of a sewing machine, and clean and keep it in order for three months.*
431 Save nine stitches once each week for three months' weekly mending.*R
432 Know the prices and widths and uses of the following materials.* Six common cotton materials. Four common linen materials. Four common woolen materials. Four common silk materials.
433 Identify twelve kinds of lace and tell the reasonable price and appropriate use of each.* (Hand made lace and machine made lace after the same style may each be counted.)
434 Know how pattern is made in cloth; be able to compare four common textile materials; know their origin, how the material is prepared, and how the weaving is done.*
435 Make a skirt.*o
436 Make any other garment as difficult to make as those already listed.*o
437 Make a key for a lock as difficult to fit as a Yale lock.*
438 Make, and put on a warp and weave, some article with original design.*R (Cardboard or box weaving, hanging warp or loom.)
439 Shingle a hundred square feet of roof.*o
440 Carve and decorate three wooden articles with original designs.*R (Wooden spoons, salad fork and spoon, salad bowl, etc.)
441 Make a suitable case of khaki for the ceremonial gown, decorating the case with name and symbol.*
442 Make the same for a firemaking apparatus.*
443 Make a pair of mocassins.*o
444 Decorate a pair of moccasins with symbolic design.*R
445 Embroider or bead a symbol on six articles.*o
446 Make one article of tooled leather.*R
447 Make three articles of brass or copper not included in other honors.*B
448 Make three baskets of different designs.*R
449 Recane one chair bottom.*o
450 Make three successful plaster casts.*R

451 Print twenty-five pictures (excluding those for which honor 416 may be claimed).*
452 Enlarge five pictures successfully.*
453 Mount and frame (either with wood or passepartout finish) three pictures.*

Nature Lore. Blue Honors.

Trees: Identify and describe any fifteen trees in such a way as to assure future recognition:
500 In summer.*
501 In winter.*
502 Ten additional trees.*R
503 Properly plant five trees at least one foot high where they are needed.*O
504 Identify and describe twenty wild flowers.*
505 Identify and describe fifteen additional wild flowers.*R
506 Identify and describe ten ferns.*R
507 Identify and describe ten grasses.*R
508 Identify and describe ten mosses.*R
509 Identify and describe twenty wild birds.*
510 Identify and describe fifteen additional wild birds.*R
511 Erect a bird box and have it used.*R
512 Tell, from personal observations and notes, the value to man of two birds.*R
513 Keep notes from personal observation of the raising of a family of birds.*R
514 Have a "lunch counter" used by at least four kinds of birds.*R
515 Identify and describe ten butterflies.*R
516 Identify and describe ten moths.*R
517 Know the planets, and seven constellations and their stories.*R
518 Make a satisfactory notebook from your own observations while on tramps. This may be about stones, birds, trees, streams, erosion of the earth, or habits of animals.*R
519 Do all the work in a successful garden. This may be for use or beauty, or both.*R
520 Keep written records of completion of different divisions of work, and account of expenses.*R
521 Write a history (not less than 1,500 words) of your garden at the end of the season.*R
522 Identify ten common weeds; tell how to remove and eradicate them.*R
523 Identify ten harmful garden bugs and insects, and tell how to combat them.*R
524 Raise at least two kinds of flowers or vegetables in accordance with modern principles, getting cash results; e. g., violets, strawberries, celery, mushrooms.*R
525 Have a successful window garden, properly balanced in color, or a garden furnishing garnishing for the table. Practical results must be secured.*R
526 Raise a crop of sweet corn, popcorn, or potatoes.*R
527 Make a record of processes, history of growth, cost, gain or loss.*
528 Raise at least two vegetables; make notebook record of growth and cost.*R
529 Can, pickle, and preserve the product to an amount of two quarts canned, two quarts pickled, and two quarts preserved.*R

Carry on experimental gardening as follows:
530 (a) Plant a plot of ground with seed treated with bacteria solution and another plot with seed not so treated. Record results as to amount of crop, size of product, taste, and palatableness.*R
531 (b) Plant a plot of ground with pedigreed seeds and another with unpedigreed seeds. Record results.*R
532 (c) Plant two plots; treating one by dry-farming methods, and the other by usual methods. Record results.*
533 (d) Make tests of the value of irrigation.*
534 Distinguish eight varieties of apples, and tell the good and weak points of each.*
535 Be a member of a Corn and Tomato Canning Club, canning two dozen quart jars of products raised yourself.*O
(For information write the Department of Agriculture at Washington, under whose supervision these clubs have been arranged. They aim to make the girls financially independent.)

536 Do all the work of a successful hive of bees for a season and know the habits of honey bees.*
537 Demonstrate the nature and value of some one factor in heredity or environment in some strain of animals; e. g., chickens, dogs. (Effect of health, breeding, endurance, length of life, color, form, or effects of altered food, exercise, out-of-doors.)*R
538 Be a member of a Girls' Poultry Club and clear at least $10 in one year.*o (See note under 535.)
539 Hatch, and raise to six weeks, one dozen chickens from fifteen eggs set under a hen.*R
540 Distinguish six varieties of chickens, and tell the good and weak points of each variety.*
541 Distinguish six varieties of cattle, and tell the good and weak points of each variety.*
542 Have a bird bath used by at least four kinds of wild birds.*R
543 Identify ten varieties of mushrooms.*R
544 Know the songs and calls of ten different wild birds.*R
545 Keep a list, with dates, of all wild birds seen during the migratory season.*R
546 Record, from personal observation, the food of six different wild birds.*R
547 Identify ten plants by their odor.*R
548 Identify ten plants by their feeling.*R
549 Identify ten varieties of cactus.*R
550 Identify and describe ten herbs useful for medicinal or cooking purposes, and know the use of each.*R
551 Identify and describe five poisonous plants. Know the effect of and the remedy for each.*R
552 Plant bulbs three ways: for outdoor blooming, for indoor blooming, for blooming in window boxes.*R
553 Collect and identify six different kinds of minerals.*R
554 Identify and describe five snakes, knowing whether they are harmless or harmful. Know the remedy for the effects of the harmful ones.*R
555 Discover and describe the nests of six wild birds (location, material, construction; size and markings of eggs).*R
556 Identify eight birds by their flight.*R
557 Identify and raise eight different kinds of caterpillars, knowing the proper things to feed each, and care for chrysalides and cocoons until they come out as butterflies and moths.*R
558 Describe, from personal observation, the home, appearance, and habits of three wild animals.*R
559 Describe, from personal observation, five ways in which wild creatures predict the weather.*

Business. Yellow Honors.

600 Fill a regular position for four months, earning ten dollars a week or less.**o
601 Fill a regular position for four months, earning more than ten dollars a week.***o
602 Not employed in regular position, earn one dollar for the purchase of Camp Fire outfit or dues.*o
603 Earn three dollars and give it to some philanthropic, church, or community interest.*o
604 Earn at least five dollars in any line other than regular employment; e. g., chickens, bees, garden; getting subscribers to books, magazines, or papers; making and selling Christmas presents; fancy work, jewelry, toys, dolls.*o
Note: In group work (602 & 604), at same ratio per girl.
605 Save ten per cent. of your allowance for three months.*o
606 Make an article entirely or in part in regular employment, showing skill, speed, and taste.* to *****
607 Plan expenditure of family under heads of shelter, food, clothing, recreation, miscellaneous.*
608 Live for one year on an allowance covering all personal expenses. Keep full account.*****
609 Keep a bank account and set aside a definite amount per month for a year.*

610 Serve as Treasurer of your Camp Fire or for any other organization, really handling money for a year, keeping accounts.*
611 Be on time for business or school, morning and afternoon, every day for three months.*o
612 Do not borrow money or articles of wearing apparel for two months.*o
613 Attend a class or lecture at least four times each month for three months, the object being to make your services to your employer more valuable.*R
614 Keep a bank account, either for yourself or for some other person, for three months; draw checks, endorse checks, make deposits, and balance check book each month.* (This refers to actual money.)
615 Describe fully or write a paper of not less than 1,500 words on Business Pension Systems for Women in this and other countries.*
616 Describe fully or write a paper of not less than 1,500 words on Insurance Systems for Women in Industries in this and other countries.*
617 Describe the work of three organizations interested in labor conditions of women; such as Women's Trades Union League, National Consumers' League, National Civic Federation, etc.*
618 Describe fully or write a paper of not less than 1,500 words on your state labor laws affecting women, girls, and children, including age restrictions, hours of labor, wages, etc., making suggestions for amendments to improve working conditions in your own community.*
619 Describe fully or write a paper of not less than 1,000 words on your state laws affecting the property rights of women.*
620 Write at a regular Camp Fire meeting:*
1. A business letter ordering a list of books; also make application for the money order to be enclosed.
2. A telegram of a business nature, general contents to be given by the Guardian.
3. An application for a position as clerk in a department store.
621 Write 500 words on a typewriter from a daily paper in ten minutes without mistakes.*
622 Write, from dictation, twenty letters in shorthand, and transcribe notes at a rate not less than 30 words a minute.*
623 Go away on a vacation of not less than one week on money you have earned.*o
624 Get three new subscriptions to WOHELO.*R
625 Serve as satisfactory Secretary to your Camp Fire for one year.*
626 Gather five thousand galyx leaves (a mountain industry).*R

Patriotism. Red, White, and Blue Honors.

700 Participate in organizing and carrying through a proper celebration of any national holiday. In each case the history of the day must be known.*R
701 Organize and take part in a proper celebration of some historical event of local or national significance.*R
702 Contribute some service to your community in connection with street cleaning.*
703 Beautifying front yards.*
704 Conservation of streams.*
705 Conservation of birds.*
706 Conservation of tree or forests.*
707 Do voluntary work for three months in connection wtih a playground, a settlement, or an organization such as Organized Charities, Children's Aid Society, or similar local organization.*
708 Tell the history of your own locality and what occurred on each historical spot.*
709 Tell the history and meaning of the National Flag and of the flag of the country from which your ancestors came.*
710 Know the flags and the rulers of ten nations.*
711 Buy and own a genuinely Indian made article; basket, bead work, silver work, pottery, stone work, blanket; know to what tribe its maker belongs, what materials were used in its construction, and how it was made.*o (The best way to help an Indian girl or woman is to buy the things she makes. It means food and clothing to her and her family.)
712 Know the location, history, and present condition, both economic and religious, of the tribe where your Indian article was made.*

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713 Know the uses and meaning of the design or symbols used (if possible), or something of the ceremony in which it is used, if it is a ceremonial basket, of your Indian article.*o

714 Be able to sing six genuine Indian or Camp Fire songs at Camp Fire gathering.*R

715 Be able to tell six Indian legends at Camp Fire gatherings.*R

716 Know the meaning of ten Indian symbols or designs.*R

717 Be able to name the Indian tribes which originally inhabited your State, the tribes, and number of members now living there, and their economic and religious condition.*

718 Give brief accounts of the lives and activities of five great or well-known Indians, men or women.*R

719 Be able to distinguish from each other the baskets of ten different Indian tribes.***

720 An honor in patriotism may be given to:
Each Camp Fire Girl who participates in giving a party or dance in which the girls and boys are about equal in number and in which at least two of the following dances are learned and danced by all: Virginia Reel, Portland Fancy, Lady of the Lake, Howe's (or Hull's) Victory, Pop Goes the Weasel, Chorus Jig, Lancers, Boston Fancy, French Reel, German Hopping Dance, Varsouvienne, Furetur, Gottland's Quadrille. This honor may be repeated four times in any one year, provided new dances are used each time.*R

721 Prepare plans designed to improve the conditions under which girls work in your community.*

722 Be familiar with your national history as it affects woman's welfare.*

723 Pass a satisfactory examination upon "The New Relation of Woman to the World."* (See Wapa No. 1.)

724 State the location and function of ten institutions, public and private, in your community, for all kinds of relief and betterment.*

725 State two public services done for the people of your locality by the federal government, and by the city or township government.*

726 Write a paper of not less than 1,500 words describing present immigration to this country, its advantages and disadvantages, and some of the problems created thereby.**

727 State the laws in regard to fire protection of public places in your locality.*

728 Describe Boards of Health and Labor Department requirements affecting ventilation and sanitation in stores and factories employing girls and women in your State.*

729 Teach a class of not less than three, once a week, for eight months, in connection with a church, tabernacle, settlement, Young Women's Christian Association, Young Women's Hebrew Association, or other educational or social institution.*o

730 Belong to such a class for eight months and miss not more than five meetings.*o

731 Attend any religious service ten Sabbaths in three months.*o

Give brief accounts of the life and service of:

732 Five religious leaders.*

733 Five missionaries.*

734 Five educators.*

735 Five great women.*

736 Five statesmen.*

737 Five scientists.*

738 Three inventors.*

739 Five musicians.*

740 Five artists.*

741 Identify three masterpieces of each of five well-known artists.*

742 The same for five musicians.*

743 Give the history of five great heroes of your own race.*

744 Commit to memory the preamble to the Constitution, Lincoln's Gettysburg Address, and the first two paragraphs of the Declaration of Independence.*

745 Commit to memory one hundred verses of the Bible or an equal amount of other sacred literature, as hymns, Thomas á Kempis, etc.*R

746 Lead a mission study class, organized in connection with some religious institution, three times.*o

747 Fill the office of Secretary or Librarian in a Sunday School for one year.*
748 Out of boys or girls not formerly members of any Sunday School, create a class and maintain it, acting as its teacher for six months.*
749 For one term, be an officer in the Christian Endeavor Society, Epworth League, or similar organization.*
750 Read a chapter of the Bible or other religious literature every day for three months.*R
751 Know and sing eight standard hymns of the church.*o
752 Take care of small children on ten different occasions, thereby making it possible for the mothers to attend meetings.*o
753 Attend a course of study or lectures with a view to preparation for a distinct type of service within a religious organization.*
754 On two occasions, take part in a public and dramatic representation of Biblical scenes such as "Ruth and Naomi."*o
755 Give ten hours of actual work in voluntary service to Organized Charities or some other charity organization, outside of regular employment.*
756 Get five members for the American Red Cross Society.*
757 Do some actual service in connection with Red Cross or some organized society for relief work, for at least two months.*o
758 Identify and destroy two hundred egg masses of the apple tree or forest tree caterpillar.*R
759 Identify and destroy two hundred cocoons of the white marked tussock or the gypsy moth.*R
760 Read complete poem of Hiawatha and learn fifty lines of it.*
761 Sing with motions three of the official Camp Fire songs.*
762 Swat at least twenty-five flies every day for one month.*o
763 Know the names, homes, and occupations of grandparents and great-grandparents; this to include the maiden names of the grandmothers and great-grandmothers.*

National Honors

Special decorations for the ceremonial gown have been adopted for reward to those who make contributions which will help in the distinctive work of the Camp Fire Girls, such as original ideas in craft work, songs, poems, plays, drawings, photographs, stories, counts kept or decorated in particularly beautiful or original ways, headbands, attractive ways of wearing honors, and suggestions as to the design of clothing or other articles for use.

Each article must be approved by the Guardian, and sent, by her, to the National Honor department at Headquarters. It should be plainly marked with the name and address of the Guardian who sends it as well as that of the girl. Guardians should set high standards for National Honors by sending only the best work of the girls.

It is not enough that the article shall be excellent. It must also pertain in some direct way to the Camp Fire Girls; no matter how beautiful the decoration, the work can only receive an honor if such decoration is related in some direct way to Camp Fire Girls. General photographs, pieces of handwork, songs, etc., will not be given honors,

no matter how excellent they are. National Honors are given for Camp Fire material.

National Honors are graded as follows:

*(1) The "Uta" Honor, meaning effort. Given for sincere, worthwhile effort.

*(2) The "Keda" Honor, meaning to think hard. Given for work showing deep thought and excellence.

(3) The "Shuta" Honor, meaning to create. Given for material which can be used, in part, or which can be adapted for use, in the national work, or which shows especially fine Camp Fire spirit.

(4) The "Wakan" Honor, meaning inspiration. Given for articles or suggestions of excellent quality which are acceptable for use in WOHELO, the Manual, or for decorations or craft work showing unusual ability or skill.

The designs on the National Honors are symbolic of the achievement for which each honor is awarded. They are divided into four classes:

1. Photography; the symbol for eye with three rays of light.
2. Music and Song; a symbol for eagle and the eagle's song.
3. Decoration and Hand Craft; Indian symbol for woman's dress.
4. Written Thought; two Indian leaf symbols.

Upon the Wakan Honor are also painted the three flames of Work, Health, and Love, within the circle which represents Camp Fire.

A girl cannot win two honors in the same class unless they are Wakans; the latter may be won any number of times in each class.

In submitting the article, the Guardian should always give the following information:

(a) Name and address of the girl.

(b) Age of the girl.

(c) How long she has been a Camp Fire girl.

(d) Any circumstances in the life, environment, or education of the girl which will help the Committee in reaching a fair decision.

In sending poems, songs, or stories, the Guardian should select those which pertain to Camp Fire work, or which bring out the Camp Fire spirit.

* Because of the volume of clerical work involved, these honors have been omitted for the duration of the war.

In taking photographs, which you purpose to submit to the National Honor Committee, it is well to remember the following points:

(a) Do not look at the camera.

(b) Take silhouettes; i.e., figures outlined against the sky.

(c) Each photograph should tell a story; mere groups are of no interest to others.

(d) Good indoor pictures are especially wanted; e.g., girls working out any of the Elective Honors, etc.

(e) Shiny prints reproduce best.

If some special picture presents itself, it is sometimes better to get a reliable photographer. The honor is then given for the inspiration and creative thought shown.

Photographs sent to Nahequa become the property of Camp Fire Girls, Inc., unless return is requested.

Articles awarded Shuta or Wakan Honors are usually exhibited for a month or more at Headquarters, after which they are returned to their respective owners.

Articles receiving Uta or Keda Honors are returned as soon as possible after being passed by the Committee.

National Honors are not given for things done by individual girls which cannot be submitted to the Committee in tangible form; as, for instance, a successful recital. Honors are not given for descriptions or drawings or pictures of gowns, headbands, etc. The Committee must see the work for which recognition is claimed.

When a Guardian submits her own work, she should so state.

Return postage must be enclosed if the sender wishes the parcel returned.

Be sure to address all packages and communications pertaining to National Honors to the National Honor Committee, Camp Fire Girls, 461 Fourth Avenue, New York City.

CHAPTER V

PROGRAMS, GAMES, AND ENTERTAINMENTS

Many Camp Fires meet oftener than once a week because the girls enjoy getting together and are enthusiastic about what they are doing. A well-planned meeting once a week, however, is quite enough. The possibilities for the weekly meetings are inexhaustible. As there are over six hundred honors to be won, there is no lack of material with which to work.

The Guardian should work through the girls. Her duties are to advise, direct councils, and guide the work.

The Council Fire is described in detail on pages 68-82.

It is helpful if each meeting is planned so that the group may win together some definite honor; for example, walking honor No. 228. Try to get outside help that is of particular value to the activity engaged in; for instance, if you are planning a course in First Aid, secure assistance if possible from a doctor or nurse, or if you are at work on costumes, a costume designer or some one with a good sense of color combination might be consulted. Guardians are not expected to have complete knowledge of the detail of all the activities of Camp Fire.

To plan meetings especially to answer the needs and demands of the girls is more advisable than to follow any set program as outlined in books. Study your community, find the places of interest and the help that mothers and friends can give in carrying out the programs of the Camp Fire, and arrange your work accordingly.

Outlined Programs

Group 1. First Meeting. Preliminary meeting with girls. Present Camp Fire idea. Have Camp Fire literature (Manual, "Wohelo," Symbol Book, Name Book) to show them. Discuss the Manual and the system of honor beads and also the type of girls wanted in Camp Fire. Combine these talks with some activity such as a hike.

Second Meeting. Explain the significance and importance of

Camp Fire ceremonials and symbolism. Explain what it means for Camp Fire Girls to have a National Organization

Third Meeting. Put the question "Do you girls want Camp Fire or not?" Camp Fire is for the girls and is carried on by the girls with the Guardian as friend and counsellor. Organize, appoint officers and committees, such as Secretary, Treasurer, Program Committee, Entertainment Committee, Hike Committee. Discuss program for the year. Outline and draw up programs for perhaps two months at a time. Learn the cheers (see page 144).

Fourth Meeting. Arrange a good hike. Plan special feature (see hiking suggestions). Introduce Minute Girl program (see p. ix).

Fifth Meeting. Plan name, headband, and arrange for ceremonial gown. Procure for the meeting all of the latest literature on symbolism, decorations, etc. Consult the Manual on ceremonial gown and symbolism. (See pp. 125, 135). Have bead looms, beads, and cross-section paper ready for use. Explain importance of symbolism, how it expresses personality, etc.

Sixth Meeting. Continue the program of the previous meeting. Individual help is required for these meetings. Try to procure an assistant who has had art training.

Seventh Meeting. A short time should be given at each meeting to learning the songs and ritual. All must know the candle ceremony with its laws, and the Camp Fire songs.

Eighth Meeting. Have a Council Fire (See Council Fire Suggestions).

Group 2. Direct the activities of the Camp Fire toward some definite end. Develop team spirit, especially in winning honors in Handcraft, Camp Craft, and First Aid. Emphasize the winning of outdoor honors.

First Meeting. Earn Babycraft honors 82, 83, and 84. Suggestion: Invite a mother with baby to the meeting and bathe and put the baby to bed. (Part of Honor 42.)

Second Meeting. Complete honor 42 by making a bed with draw sheet. Suggestion: Have girls do this in pairs. Procure a nurse to assist. Commence with bandaging or some such simple First Aid work.

Third Meeting. Earn Honors 61 and 62. Suggestion: Have a

little sketch in pantomime that has to do with the common symptoms of certain diseases. Prepare invalid's tray for refreshments. Honor 9.

Fourth Meeting. Outdoor hike. Learn to make three different kinds of fires. (See chapter on Fire Lore or Cooking.)

Fifth Meeting. Plan further decoration of ceremonial costume. Discuss arrangement of beads. Practise songs.

Sixth Meeting. Council Fire.

Seventh Meeting. Prepare a meal for Camp Fire out-of-doors or indoors. This is the first requirement for Fire Maker.

Eighth Meeting. Win Honor 74 (party).

General Suggestions. Hiking. The program for a walking trip should be planned as carefully as any other program. Appoint certain girls to give orders. March in units. Have interesting things to do on each walk; for example, a Bird Game. This is played as follows: a list is made of birds that the girls are to look for; two points are given to the girl who first sees a robin, five points to the girl who first sees a bluebird, etc., and ten points for a bird not listed. A local honor might be given to the girl who wins the greatest number of points. Similar games could be used in connection with trees and flowers. Exploration trips are interesting, visits to historic places or to factories. A walk could be combined with tracking or playing games such as Hare and Hound, Hunt the Rabbit, and Follow the Leader.

Suggestions for a Weekly Meeting Devoted to Craft Work. Decorated cheese boxes make delightful receptacles to use in place of sewing bags. They come in sets of six of varying sizes, and are inexpensive. Smooth the box with fine sandpaper, paint or stain a neutral color, then paint on it your symbol in a brighter, contrasting color. To preserve the paint, apply a coat of shellac after the paint is dry.

Woodblocking and stencilling play a fascinating part in craft work, and either may be used in decorating the ceremonial costume. In woodblocking, the design to be used is carved in a piece of pine or sweet gum wood or heavy plain brown linoleum which is afterward glued on a block of wood. The part to be printed is left high, and the

rest cut down at least one-eighth of an inch, except in the case of fine material such as chiffon. The material to be stamped should be stretched over a pad, made by covering a smooth board with newspapers and tacking white muslin over it. Use Devoe's oil paint. The mordant to be mixed with the paint consists of turpentine mixed with one-eighth part acetic acid and one-eighth part wintergreen. The acetic acid sets the color so that the material may be washed after the paint is thoroughly dry, and the wintergreen helps to neutralize the odor of the turpentine and acid. The block is painted with a flat brush, placed on the material, and pressed evenly with the palm of the hand. By repeating the design, an artistic border can be given to any material.

Stencilling gives much the same effect as woodblocking, but it is not quite as interesting. The designs are cut out of stencil board, heavy oiled paper, or brown paper which is afterward shellaced. This is tacked on to the material and the design painted in. The material is treated in much the same way as in woodblocking. Care must be taken not to have the brush too wet. By mixing the ordinary commercial dyes according to the principles used in water-color painting, beautiful colors can be made for dyeing scarfs, curtains, etc. Some Camp Fire girls dye their own material before they woodblock or stencil it.

Wooden spoons may also be carved or painted and charmingly decorated with symbols telling some interesting episodes in camp life.

Leather work. Attractive traveling cases for toilet articles, book covers, bags, card cases, and mats can be made out of scrap leather. (This may be either secured from a local dealer or the Camp Fire Outfitting Company will sell these scraps from two to ten inches in length in pound packages at a moderate cost.) After the leather is dampened, symbols can be worked in attractive designs by the use of orangewood sticks.

Suggestions for Crafts: HEALTH CRAFT. (1) Hiking. Hike to beat a previous record. (2) Folk Dancing. Combine with picnic. (3) Have tennis tournaments made up of girls within the group. Challenge other groups. Do the same in connection with hockey and other games.

Home Craft. (1) Each mother might be responsible for teaching certain home craft honors. (2) Divide the Camp Fire into groups of three, each group being responsible for a meal in some home. (3) Have a stocking darning bee for some mother with a large family. (4) Visit wholesale grocery houses, markets, and interesting local concerns.

Camp Craft. (1) Tie the girls together with different kinds of knots in the undoing of which they may learn Honor 323. (2) Go for an all-night trip, sleeping and cooking out in the open. (See chapter on Hikes and Camping.) (3) Go for a picnic, divide girls up into squads and each build fires in different ways and use different devices for cooking. (4) For amusement, suggest to the girls the acting out of folk stories and impromptu "stunts." This is a good opportunity to try out things which can be used on other occasions.

Hand Craft. (1) Experienced Camp Fire Girls might spend the time at their weekly meetings in decorating and woodblocking evening gowns, scarfs, and smocks, or in trimming hats. (2) Decorate a Camp Fire room. Stencil or woodblock symbolic patterns on curtains, pillows, and table covers. Be sure to get the advice of an artist, if possible, before undertaking such work. (3) Encourage girls to make their own Count or Record Books. Make tooled or cut leather covers or use colored burlap over cardboard. A very attractive cover can also be made with common brown wrapping paper. (4) Encourage the girls to use symbolism in all handcraft work and not to think of it as something only for the ceremonial gown.

Nature Lore. (1) Combine all Nature Lore activities with Health and Camp activities. On all-night trips, or on evening walks star lore can be made interesting. (2) In Spring, encourage community movements for better gardens, flower shows and community fireplaces. (3) Such honors as 547 and 548 can be made interesting by being used for competition at parties. (4) As a guessing game at a party use Honors 534, 522, 504, etc.

Business. (1) Plan a meeting, arranging the place in the style of a bank and Post Office combined. Have officers assigned and the girls apply for positions. Draw checks, send telegrams, and fill out money orders. Have girls dressed as telegraph messengers delivering telegrams, and knowing approximately telegraph rates to the largest

cities. (2) To make such honors as 616, 617, and 618 more interesting, arrange a debate. This can be done with many of the patriotic honors.

Patriotism. (1) Hold a session of court and try an offender for breaking fire laws and factory employment laws. (See Honors 727, 728). (2) Learn five patriotic songs and improvise motions. (3) Work out in pantomime interesting patriotic events of past or present history. (4) Demonstrate First Aid to the wounded. (5) Dramatize and act Edward Everett Hale's "The Man Without a Country." (6) Improve local surroundings for the prevention of diseases. (7) Transform an unsightly piece of ground into a flower garden or productive vegetable garden.

What to do at Mothers' Meeting

1. Entertain them with the help of the girls, working at special honors that will please the mothers; for instance, preparing an invalid's tray attractively, letting a mother play the rôle of the invalid. Work out other honors in the same way.

2. Let the girls prepare an entertainment showing what they can do in the way of reciting, playing upon musical instruments, or acting.

3. Hold an exhibition for the mothers on what the girls have done since they became Camp Fire Girls, the girls serving tea and acting as hostesses.

4. Hold an open meeting, asking the mothers to bring their friends, and tell them what Camp Fire has done as a whole. Read to them part of the Wapas which can be procured from the Camp Fire Outfitting Company, or extracts from the magazine and Count Book.

5. Let the mothers take part by having each mother tell what Camp Fire has done for her girls.

6. Ask a committee of mothers to tell now they can best help the girls themselves by becoming an advisory board and teaching their special talent to the girls. A mother who knows how to cook well could give the girls suggestions on cooking; a seamstress or dressmaker, suggestions on sewing, and so on. These are a few ways in which mothers can be interested in Camp Fire. The more they are made to feel they are a necessary part, the more successful will be the Camp Fire.

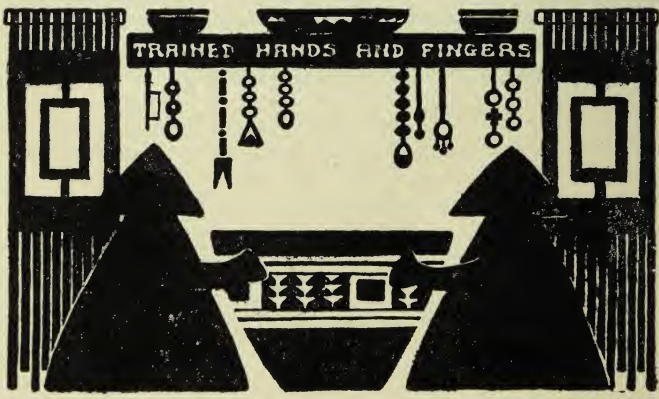
Suggestions for Minute Girl Program. Select a program covering a certain number of requirements to be passed by all in Health, First Aid, Emergency, Cooking, and Patriotism. The girls can take turns in demonstrating their knowledge. First Hike—two girls could demonstrate one or two requirements connected with First Aid, such as the bandaging of a sprained ankle or the care of a person with a sun stroke. These can be done as impromptu "stunts." Two other girls could be prepared to demonstrate their knowledge of emergency cooking. One girl might be appointed cheer leader and should use all the ingenuity she has to make the girls sing and really enjoy it. Another girl might be commander-in-chief of the expedition and should be thoroughly acquainted with the simple marching commands, the distance to be covered, the amount of walking the Camp Fire is able to stand. She should order rest periods and be thoroughly acquainted with the territory to be covered by the hike. It is a good thing to make a map of the ground to be covered. Many other duties might be assigned. The girls might be appointed in rotation to carry out the requirements selected by the Guardian for the Minute Girl Program. A high standard should be kept and a girl should not be promoted to another duty until she has thoroughly fulfilled the last duty assigned. For further suggestions see Minute Girl Program.

Business Meetings. All business should be conducted at the Business meeting and not at the Council. It is not always necessary to have a business meeting once a month. This meeting might be called by the Guardian or Secretary. Consideration of how to raise money for necessary Camp Fire expenses should be taken up at the business meetings. This is also the time to see that honors are recorded in the Record Book and that the Count is carefully inscribed.

Parliamentary rules should be carefully studied. Girls should become just as familiar with the rules and order of business meetings as they are with the Camp Fire Law. The following program is suggested for a Business Meeting. (1) Call to order by the President. (2) Wohelo Song. (3) Roll Call. (4) Minutes of last meeting. (5) Treasurer's report. (6) Old Business. (7) New Business.


AT HOME ON THE HORSE


AT HOME ON THE ROAD


TRAINED HANDS AND FINGERS




AT HOME IN THE WATER


AT HOME
IN THE ART OF ENTERTAINING

(8) Reports of Committees. (9) Recording of Honors in Record Book and decorating of Count. (10) Adjournment.

Each Camp Fire would find it helpful to have in addition to the Record Book a Business Record Book in which only business matters are recorded. Definite spaces could be given to the date of organization, the date on which dues become payable, date on which dues are paid, etc. All receipts could be kept in a paper pocket or envelope pasted in the Business Record Book. Records carefully kept in this way will enable the girls to know just where they stand financially at any time, and avert misunderstanding in regard to dues and date of payment.

Honors, counts, etc., should be recorded in the regular Record Book.

The Guardian is a member of the Business Meeting and has a right to vote on all matters brought before the meeting, her vote to be counted just as is that of other members of the Camp Fire. The Guardian is the official of the Camp Fire who is recognized at Nahequa and is responsible to Nahequa.

Money should be deposited in the bank in the name of the Camp Fire and each check should be signed by the Guardian and treasurer of the Camp Fire. The money belongs to the Camp Fire and cannot be expended without the vote of the Camp Fire.

Games

Games should cultivate fair play and honesty, quick sight, memory, keen sense of touch and sound. They should develop the spirit of "give and take" and the girls should be made to realize that health and vigor are derived from playing games that require physical action, as well as the joy of winning and the social benefits. Every Camp Fire should possess a good book of games. Two points to remember in supervising games are:

1. To test the game, secure a clear knowledge of it.
2. To give simple, clear instructions.

Athletic Games.—Games of this type are the most popular. They develop strength, alertness, and endurance. Health Craft Honors 205 and 206 belong to this class. Sports such as mountain climbing, cross-country hikes, sailing, skating, and snowshoeing prove



Camp Fire Girls making bird houses



The Hand Sign of the Fire

of the same physical benefit without quite so much of the element of competition.

Team Games. A Camp Fire forms a splendid team for competing with other Camp Fires. Combined effort to achieve the same end is the principle involved in all team games, and it is of particular advantage for girls to develop this spirit. Girls should be provided with games and activities where they learn to be a part of a whole. Boys and men get this training in games and later on in business, but girls' team work stops soon after they leave school unless they, too, enter the business profession. Team games, such as hockey, volley ball, basket-ball, archery, baseball, soccer, prisoner's base, and captain ball are used extensively in Camp Fire circles. The following is an example of a team game that offers great opportunity for ingenuity and for adventure. It can be amplified, but it is given here in the simplest form.

Scout Game. Number of players: Any number over six. These are divided into two sides. Both sides have goals which are from one-half to a mile (optional) apart on a direct line.

Place. Anywhere in open country or woods.

Object. To reach the opponent's goal without being observed and to return to own goal.

Time. Fifteen minutes to one hour given (optional according to distance between goals).

Rules. 1. If a player sees an opponent and calls him by name saying, "You are dead," the person seen has to drop out of the game.

2. A player reaching the opponent's goal unseen scores one point—returning to his own goal, one more point.

Suggestions. It is well to divide each team into Scouts and Guards. The Scouts try to reach the opponents' goal. The Guards try to kill the opposing side.

Officials. There shall be a referee who keeps the time, who watches the players and regulates the game.

Volley Ball. This is one of the most popular team games and is rapid and exhilarating. It is played by persons of all ages, indoors, and outdoors. Two teams are chosen with usually six players on a

team, but more players may be added. The object of the game is to keep the ball from touching the court on your side and making it touch the court on your opponents' side. The open hand is used in batting the ball—the ball must never be held, dribbled, or caught.

The Court. The general dimensions of a volley ball court are sixty feet by thirty feet. However, the game can be played on less ground. A tennis net or one similar is stretched across the court as in tennis, except that the upper edge of the net must be seven and one-half feet from the ground.

Position of Players. Each player has an assigned place at the beginning of the game but this position is changed as the players take turns serving. For instance, if there are six players on a team and number one is serving the ball, at the end of her service, which occurs only when her side fails to return the ball over the net, or when a foul play has been made, she moves to the place occupied by number six and number six moves to the place occupied by number five and so on. The server stands either entirely behind the line or with one or both feet on the edge of the line. She stands anywhere she chooses on the back line.

The Serve and Return. The ball is tossed into the air and batted with the open hand to the opponents' court, or it is batted to a member of the same team and then to the opponents' court. The receiving team returns the ball without allowing it to fall to the floor or go out of bounds. Failure to do this means one point credited to the serving side. If the receiving team bats the ball back to the serving team so they cannot return the ball, the right of serving is forfeited. Only the side serving scores. One point is scored every time the receiving team fails to return the ball over the net; that is, when it goes out of bounds or when the ball is played contrary to rules. If the side serving sends the ball out of bounds, the right of serving is given to the receiving team. Any but a served ball may be recovered from the net. The team wins that first scores twenty-one points.

The ball used is about twenty-seven inches in circumference, round laced, and weighs about eight ounces. It is made of pigskin or kid.

Dodge Ball. This may be played with any number of people. Half the players form a circle, the other half stand within the circle.

The players forming the circle throw the ball at those within. Whoever is hit below the knee takes her place in the circle. The last person remaining within the circle is the winner. This may also be played as one team against another. The time it takes to hit all the players within the circle is recorded. After the last person inside the circle is hit, those forming the circle at the beginning of the game go within and the others form the new circle and try to knock their opponents out in a shorter space of time.

Keep Ball. To be played by any number of people. The players are divided into two teams with an equal number on each side. Each team tries to keep the ball from the opposite side. There is no set line formation in this game. The ball is simply passed from one member of the team to another. Tripping or catching hold of a player is not allowed.

To these games should be added some of the various kinds of races: potato, obstacle, wheelbarrow, hopping, jumping, and relay.

Indoor Games. These consist mostly of mental exercises, such as guessing the acting out of book title (Charades), songs, poems, advertisements, or elective honors. Historical tableaus or games that call for skill in demonstration or construction, such as dressing up peanuts and clothespins and making dolls or animals out of them, make good indoor amusements. Quick sighted games such as holding up several colors for an instant before a group of people and then having them write down as many of the colors as they can remember are good mental training as well as amusing. This game may also be played by putting together various objects in a room, then covering them and having the players record the objects, or have them look out of a window for a given space of time and record the objects seen.

Impromptu "Stunts." A good stunt of this kind is the writing of a newspaper. Assign to each a special department of the work such as advertising manager, editorial writer, cartoonist, society editor, etc. This idea can be used in continued stories, poems, songs, etc. Other impromptu stunts are instructive games such as imitating the business carried on in a post-office, bank, library, correspondence

department of stores or business houses, record and filing departments, or the work done by the officials of a city, or the method of introducing a bill into Congress, or the registration in college and the first week of college. The success of these things depends largely upon the ingenuity of the Guardian.

How to Give a Successful Entertainment

A good entertainment often fails financially because a few general rules have not been followed that are absolutely necessary for its success. A few suggestions follow:

1. A play must be well advertised. This is a point that is often omitted; you cannot expect good press notices unless you patronize the papers; the money comes back every time.

2. Always send complimentary tickets to newspaper reporters. Take some special trouble to make their acquaintance, and interest them in the play and its objects.

3. A good way to get posters is to have a competition among the girls and a prize awarded for the best poster. This competition must be held well in advance of the play, as the posters should be shown in prominent places in the town at least two weeks before the performance.

4. Tickets for the play should always be sold in advance; this is the surest way to obtain good financial results. To encourage the sale of tickets, one ticket may be given away to each person who sells a certain number. It is always worth while to have some reserved seats.

5. Form a committee of influential people in the town who will act as patrons; the more people you can interest in your work, the more successful it will be.

6. Get your pastors interested.

7. If the play is of an ambitious nature, secure the best coach possible. Photographs should be taken and exhibited in advance. Papers will often accept material with photographs which will otherwise be refused.

8. Don't work too long on a play as the actors are likely to become overtrained.

9. Plays should not be too long.

10. The main points to remember in an amateur performance are: start on time; avoid delay between scenes; have a smoothly running curtain; keep quiet behind the scenes; speak slowly and clearly; do not hurry.

10. The Drama League of America recommends highly "Plays for Amateurs," arranged by John Mantel Clapp, price $.25 at the Drama League of America, 736 Marquette Building, Chicago, Illinois. This book gives valuable hints for giving plays, and the names and descriptions of reliable plays. The Camp Fire Plays can be procured from the Camp Fire Outfitting Company.

11. A popular form of entertainment is to combine a short play with a variety program. Songs in character are always liked, tableaux of well-known pictures, either still or with motion. Flower songs can be made attractive by making large paper flowers. It is always worth while to take a little extra trouble over costuming to make a song, chorus, or recitation attractive. Cheese cloth and colored paper can be used in endless ways.

12. Try to write a play. In summer, one can give a play out-of-doors amidst natural scenery with very little expense.

Pageants illustrating some historical event or legend of special interest to the locality are excellent means of raising money, for they are educational as well as entertaining, and everybody will turn out to see their relatives taking part.

CHAPTER VI

COUNCIL FIRE

1. **Council Fire.** A Council Fire is an intimate affair. Very rarely should any outsiders be admitted, and then it should only be the mothers or special friends. When it is desired to have a public exhibition or a grand rally, a Grand Council Fire is held, to which all are invited.

The Council Fire is the most important meeting of the month. It is at this meeting that the work of the month is brought to a focus, honors are awarded, and ranks bestowed.

Each Camp Fire may select or arrange a program for carrying on its own meetings. It adds much to the interest to have some original ceremonies.

The ritual of the ceremonial meeting is so highly thought of everywhere that great care should be given to the way in which it is presented in order not to lower the standard. For example, when a girl forgets her lines and nervously laughs, much of the dignity of the ceremony is lost. A well-balanced program provides for the intermingling of dignity and entertainment; each has its place.

2. **Preparation.** (1) The ceremonial names should be used at the Council Fire. The Guardian herself should also have a name, symbol, and gown. Nothing adds more to the spirit of the Council Fire than the general appearance of the girls and Guardian. Khaki or dark bloomers should be worn underneath the gown; underskirts of any kind or color are undesirable. The stockings and footwear should be of a uniform color, preferably tan. The entire atmosphere of the Council Fire is changed when the girls conform to these rules.

(2) A list of the honors should be given or sent to the Guardian long enough before a Council Fire takes place to allow time for holding the necessary examination in the subjects presented for honors, and to arrange the program without confusion.

(3) All the girls taking part in the ceremony should know the fol-

lowing: Council step; hand sign of Fire; candle ceremony, and the following songs—"Wohelo for Aye," "Burn, Fire, Burn," "Work Song," "Mammy Moon," "Lay me to Sleep," "The Sun is Sinking," "Now our Camp Fire's Burning Low," the "Law" and the "Desires"; "Ode to Fire"; the way to enter and leave the Council Fire.

(4) A definite, well-balanced program should be planned beforehand. It is better to have fewer Council Fires and retain their dignity and interest.

(5) In the Ceremonial Step used for coming in and going out at a Council Fire, the girl pauses slightly on each forward step, the weight being on the forward foot, and the body slightly bent in that direction.

(6) The Guardian should have her program and a list of the honors to be awarded in writing. If many honors are to be awarded to one girl, it saves time for the Guardian to have them strung together with the name attached before presenting them.

(7) Place of the Council Fire. If indoors, the room should be arranged so that the girls may sit in a circle on the floor or in a half circle about the fireplace. The only light should be that of the fire or the candles. If given out-of-doors, secure a quiet, secluded spot. Care should be taken that wood is gathered beforehand so that it is ready for immediate use. A Council Fire is doubly impressive in natural surroundings.

3. **Suggestions for a Council Fire.** The fire, when possible, should be in the center of the circle, and it should be prepared ready for lighting before the meeting. The Guardian stands in her place in the circle, the girls remaining some distance off until the Guardian sounds the call "Wohelo." The girls answer with the same call and, one by one, silently come to the place of meeting. The Guardian salutes each girl as she comes in with the hand sign of fire, and is given an answering salute in the same way. Then the girl takes her seat in the circle. There is no set rule about beginning a Council Fire. The girls may make the hand sign when directly opposite the Guardian and alternately take their seat at the right and left in the circle, or they may remain standing until the circle is complete and they have sung an opening song.

4. **Lighting of the Fire.** The Fire is kindled either by the use of rubbing sticks or matches. If the candle lighting ceremony is used, three Fire Makers or Wood Gatherers may light the candles.

5. **Candle Lighting Ceremony.** The Wohelo ceremony shows how a picturesque form may be given to a very simple act—the lighting of the candles when indoors or fires when out-of-doors. The fire-lighting maidens step in turn to their respective candles representing Work, Health, and Love, in the center of the circle. A taper is lighted by the Guardian and handed to one of the girls, who kneels on her right knee and says:

"I light the light of Work, for Wohelo means work."

She lights one candle, then stands and says:

"We glorify work, because through work we are free. We work to win, to conquer, to be masters. We work for the joy of the working, and because we are free. Wohelo means work."

She then hands the taper to the Guardian, remaining behind the lighted candle. The Guardian hands the taper to the second girl who, in the manner just described says, "I light the light of Health, for Wohelo means health." After lighting the candle she stands and says:

"We hold on to health, because through health we serve and are happy. In caring for the health and beauty of our persons we are caring for the very shrine of the Great Spirit.
Wohelo means health."

She likewise remains behind her candle while the third girl lights the light of love, saying "I light the light of Love, for Wohelo means love." After lighting the last candle, she stands and says:

"We love Love, for love is life,
and light and joy and sweetness,
And love is comradeship and motherhood,
and fatherhood and all dear kinship.
Love is the joy of service so deep
that self is forgotten.
Wohelo means love."

The three girls then return to their places in the circle.

6. **Fire Lighting Ceremony.** The wood and kindling are brought to the hearth by the Wood Gatherers, and the Fire Makers arrange the wood for lighting. When all are seated around the place of the fire, a Torch Bearer or the Guardian lights the fire. The fire-lighting ceremony is completed by the group repeating the "Ode to Fire" in unison, or by singing "Burn, Fire, Burn," or some other appropriate song.

Ode to Fire

O Fire!
Long years ago when our fathers fought with great animals, you were their protection.
From the cruel cold of winter, you saved them.
When they needed food, you changed the flesh of beasts into savory meat for them.
During all the ages your mysterious flame has been a symbol to them for Spirit.
So to-night, we light our fire in remembrance of the Great Spirit who gave you to us.

7. **The Roll Call.** The roll call is given by the ceremonial names, each girl present responding "Kolah." This means "friend."

8. **The Count.** The Count of the last ceremonial meeting and of the things that the Camp Fire Girls have done as a group since then is read. This is written by the girls in rotation, often in rhyme or verse.

The girl or girls who are to write the Count for the next meeting are appointed by the Guardian. Two or three girls often work well together, especially when they really belong together.

9. **The Awarding of Honors.** It is usually advisable to ask some such questions as will call for demonstrations or proofs of the knowledge of the subject for honors won, even if the girls have been previously examined. This also provides entertainment for the Council. After the honors have been awarded, the Guardian may say:

"With deepest pride to-night I give
These strings of beads to you who stand,
Some were by hardest effort won,
And some perchance more easily,
Because to win them only meant
The doing of your best loved task,
Yet right worth winning since our aim
Is to make work and duties all
So full of health's attendant glow,
So joyous and so rich in love,
So fired and colored by fancy's play
That drudgery is drowned in song
And work and play go hand in hand."

The Work Song then closes this part of the program.

10. **Receiving New Members.** Guardians should feel free to vary this ceremony to suit the conditions of the moment and by no means allow it to become stereotyped. The following is offered as a suggestion:

The girls to become Camp Fire Girls take their places just outside the circle near the Guardian. At the chosen time the Guardian says:

"Two (or any number) maidens have come desiring to sit by our fire and help tend it. As we grow in numbers may we grow in Work, Health, and Love."

The girls all rise, the Guardian turns to the new girls and says to the first:

"Is it your desire to become a Camp Fire Girl and to follow the Law of the Fire?"

The girl says:

"It is my desire to become a Camp Fire Girl and to obey the Law of the Camp Fire, which is to"—(Here she repeats the Law.)

"This Law of the Fire I will strive to follow." Then the Guardian says:

"As Guardian of the Fire, we welcome you as a member of the ——— Camp Fire."

The girls sing "Wohelo For Aye" or a welcome song. The ceremony is repeated for each new member.

11. **Initiation of Wood Gatherers.** The Guardian says:

"One (or any number) of our Camp Fire Girls is to become a Wood Gatherer. Will she rise?"

To the girl she says:

"Minnetoska (the girl's ceremonial name), will you tell us how you chose your name?"

The girl answers:

"Minnetoska means Happy Laughter. The Law of the Fire says 'Be Happy,' and I have tried to earn my right to this name by washing the dishes every morning for two weeks and being happy while I was doing it. As my symbol, I have chosen the Black-Eyed Susan because I have brown eyes and because the yellow of the petals stands for sunshine, and I want sunshine for every-one in my eyes."

Guardian: "Minnetoska brings to her council 'Happy Laughter and Sunshine.' We welcome you to your place in the Camp Fire circle."

The Guardian then presents the Wood Gatherer's ring to the girl, and says:

"As Guardian of the Fire and in token of your having fulfilled the six requirements necessary for the rank of Wood Gatherer, I place on the little finger of your left hand this ring with its design of seven fagots symbolic of the seven points of the Law of the Fire, which you have here expressed your desire to follow, and of the three circles on either side, symbolic of the three watch-words of this organization, Work, Health, and Love." The Guardian asks all the girls to rise and together they say:

"As fagots are brought from the forest
Firmly held by the sinews which bind them,
So cleave to these others, your sisters,
Wherever, whenever you find them.

"Be strong as the fagots are sturdy,
Be pure in your deepest desire;
Be true to the truth that is in you;
And—follow the Law of the Fire."

To which the Wood Gatherer replies, giving the Wood Gatherer's Desire (see p. 21).

The girls sing a cheer.

The ceremony is repeated for each new Wood Gatherer.

12. **Initiation of Fire Maker.** Guardian: "Ayu is to take rank of Fire Maker to-day." The girl stands.

Guardian: "Ayu has won the twenty elective honors as recorded in the Count of this, the ———— Camp Fire (giving the name of the local Camp Fire) and as shown by the beads of honor which she is now wearing. She has acceptably completed the requirements by preparing the meals for this Camp Fire, by showing a record of the time that she has slept with open windows, that she has spent in outdoor exercises, and that she has gone without candy and sodas between meals with her adventures in so doing. She presents her cash account and the stockings which she has darned. She will now complete her demonstrations before the Council by showing us the use of the triangular bandage and two ways to use surgeon's plaster."

The girl passes the stockings and account book around for inspection and, using another girl for patient, shows the methods of bandaging. (Demonstrations of some other requirement may be substituted.)

Before a Council or Grand Council, girls should be ready to demonstrate or answer questions in regard to any of the required honors they have won in earning a new rank.

Guardian: "Ayu, will you now repeat the Fire Maker's Desire" (p. 23)? The Guardian then bestows the Fire Maker's bracelet, and repeats:

"Upon your arm a charm I place,
A charm of unseen fire,
To burn within your heart of hearts
And light your soul to its desire,
Upon your arm, this silver charm."

13. **Initiation of Torch Bearers.** As this rank is the most difficult to attain, it should have special recognition. The Guardian should give a summary of the girl's Camp Fire work and show in what respect she has proved herself capable of leading others and bringing out the best that is in them. If the girl wins the rank as a craftsman, she should demonstrate in some way her special craft.

Initiation. Guardian: "Yaka is to take the rank of Torch Bearer to-day." The candidate stands. The Guardian says: "Yaka has met all the requirements to become a Torch Bearer. She has won more than the necessary fifteen elective honors. She has been a good 'team worker' with girls, yielding her own personal desires to those of the group. She has made happy four little children once a week for three months. Yaka, will you please rise and repeat the Torch Bearer's desire?" All sing a cheer to Yaka.

14. **Suggestions for Entertainment.** (1.) Have Folk dances, original motion songs, symbolic representations of Work, Health, and Love in the form of a dance. Dances interpreting various crafts (see "Minnetoska's Dream") or representing flowers or seasons.

(2.) Act out legends and fairy tales either in pantomime or otherwise; take simple legends with plenty of motion.

(3.) Dramatize the winning of the elective honors such as (a) A day with the baby—the old way and the modern way of caring for the baby; (b) Washing dishes and taking care of a room; (c) Care of a sickroom; (d) A day in camp; (e) A walking trip; (f) Emergencies; Care of a sprained ankle; (g) Dramatize Work, Health, and Love or seven crafts. These can all be made amusing, as well as dramatic, and yet not detract from the dignity of the Council Fire.

15. **Camp Fire Talk.** The Guardian should plan to have some one talk on the law, some of the honors, Wohelo, or some subject in which the Camp Fire is at the time especially interested. This is not the place, however, for a formal address, but it is good to have an informal talk by a sympathetic person who is the guest for the evening. It is also an opportunity for the Guardian to get very near to her girls.

16. **Singing of Songs.** (a) Boating Song. It is well to sing a few songs before the closing songs if time permits.

(b) "Mammy Moon" with motions.

(c) "Lay Me to Sleep." This is sung while the girls are in the recumbent position at the close of the song "Mammy Moon."

(d) Closing Song—"The Sun is Sinking." Words by Helen Hunt: Tune: "Drink to Me Only with Thine Eyes."

"The sun is sinking in the West,
The evening shadows fall,
Across the silence of the lake
We hear the loon's low call.
So let us too the silence keep
And softly steal away
To rest and sleep, until the morn
Brings forth another day."

This is sung through once. Then the girls rise and file out, still singing.

17. **Fire Extinguishing Ceremony:**

Wohelo means work;
Though the flame we extinguish
Yet the symbol remaineth;
In our hearts is the glory
And the freedom or workers.
Go we forth then with gladness
To show unto others
The thought of Wohelo
Translated to service.

Wohelo means Health;
And the flame that we lighted
May its message leave with us,
A message of beauty
And of health to be treasured.
Go we forth then with gladness
To show unto others

What the Camp Fire has taught us
The keen joy of living.

Wohelo means Love,
And its flame ever burneth,
Nor need we the candle for
Heart deep its fire
Its sweetness and power;
Go we forth then with gladness
To show unto others
Wherever they need us
A love that will fail not.

Council Fire Program

1. Wohelo Call
2. Entrance and hand sign of Fire
3. "Wohelo for Aye"
4. Fire lighting or candle ceremony
5. "Burn, Fire, Burn"
6. Law of the Fire
7. Roll call
8. Count
9. Appoint keeper of Count
10. Awarding of Honors
11. "Work Song"
12. Receiving new members
13. Awarding ranks of Wood Gatherer, Fire Maker and Torch Bearer
14. Songs, dances, or stunts, etc.
15. Camp Fire talk or story
16. "Mammy Moon"
17. "Lay Me to Sleep"
18. Closing Song—"The Sun is Sinking" or "Now our Camp Fire Fadeth."

Grand Council Fires

1. **Purpose.** The Grand Council Fire consists of three or more Camp Fires coming together. It may include all the Camp Fires of one locality or of a Guardians' Association. Each Camp Fire is a unit of the Grand Council Fire just as each girl is a unit in the Camp Fire of which she is a member. Therefore instead of answering to the roll call individually, each group responds as a unit.

A Grand Council should be an impressive ceremony; it is not primarily for outsiders, but it serves as a beautiful way of presenting Camp Fire to the public when the latter are admitted; a fee may be charged which oftentimes goes to the Guardians' Association to

be used for promotion of Camp Fire activities. Grand Councils should not be held too often. If this is done, it takes away from the dignity and impressiveness of the individual group, as well as from the Grand Council Fire.

The purpose of the Grand Council Fire is the inspiration that comes from bringing groups together for the exchange of ideas. It helps to unify the work, and to make the members of individual groups realize more fully that each unit is an important factor in carrying on the same ideals for which Camp Fire stands as a whole. It is inspiring to see two or three hundred girls, uniformly dressed, but each gown expressing individual thought. Such a gathering helps toward that feeling of democracy which is necessary for Community work of any kind.

2. **Preparation.** (1.) A written program containing full particulars should be in the hands of each Guardian at least two weeks before the Grand Council is to take place. (2.) Some one should be responsible for leading the songs and should see that the motions are carried out in a uniform way by all the groups, and that the Council step, hand sign, ritual, law, desires, etc., are known by all. No girl should be allowed in the circle who is not wearing the ceremonial gown. If even one girl fails to wear the uniform, the whole effect is spoiled.

3. **Suggestions.** There is no one form for holding a Grand Council Fire, but certain general principles should always be observed:

(1) If the Council is to be impressive and dignified, the girls should not be seen or heard by the audience either before or after the program.

(2) Council Fires should begin on time. Girls and guests weary of waiting, and a bad impression is made.

(3) As an introduction to the Council before the girls come in, some suitable song might be sung, such as "Wake Ye, Arise," "Invocation to the Sun God," one of C. F. Troyer's Zuni Indian Songs (published by the Camp Fire Outfitting Company), or a bugle call (Wohelo for Aye).

4. **Entrance.** The leader of the Grand Council Fire stands in her place in the circle. At her call of Wohelo, answered in the dis-



Camp Fire Girls of Alaska singing "Mammy Moon"



A call to action



Strenuous practice of First Aid at Winona Fields

tance by all, each Camp Fire silently enters in turn, led by the Guardian, all using the Council step. A distance of about fifteen feet should be left between the entrance of each group. This is one way to distinguish one Camp Fire from another. Groups may enter together from two, three, or four corners of the room, their places having been assigned beforehand. Make a double circle if there is not room for a single one.

5. **Hand Sign.** This may be made by each Camp Fire when it has taken its place in the circle, at a sign from the leader. The Camp Fire remains standing until all the groups have passed in. Or, the hand sign may be made altogether after all the Camp Fires have assembled.

6. **Fire Lighting.** Great care should be taken in the lighting effect. Do not use artificial light for the candle ceremony. If the circle is very large, three groups of three candles may be used. If sufficient light cannot be obtained by this method, artificial light, half obscured, should be turned on to enable the spectators to see what is going on. At Grand Councils, it is preferable wherever possible to have the group act as a whole, or groups of a few girls from the various groups act as units. For instance, in the candle lighting ceremony, suppose a triangle was made with units of three candles on each side representing Work, Health, and Love. Three girls might form a unit to light the light of Work, three to light the light of Health, and three to light the light of Love.

7. **Roll Call.** The Roll Call is made by groups which may answer in various ways, such as holding up their right arm, standing, giving their name in unison, or possibly singing their own Camp Fire Cheer. Cheers in the form of songs are much more preferable and more appropriate for girls than yells.

8. **Honors.** Honor beads should not be awarded to an individual unless a large National honor is to be presented. An opportunity is here given, however, of showing to the public the nature of our elective honor system. For instance, all girls who have won the honor for walking forty miles might be called upon to stand, and credit given them. There are many attractive ways of bringing our honor

system to the public so that people may gain a wider knowledge of Camp Fire. At one Grand Council six girls were picked from each group who had won honors in the different crafts; six who had won Homecraft honors, six who had won Healthcraft honors, and so on through all the seven crafts. These girls were called upon by the leader to stand and give a brief account of how they won the honors in that particular craft.

9. **Initiations.** It means a great deal to a girl to be initiated at a Grand Council Fire and there are ways of making this especially impressive.

(1.) Applicants for the rank of Wood Gatherer might be called upon to step to the centre of the circle beside the leader and stand around the candles. The leader should then question the girls as to their knowledge of the requirements for this rank, and award the rings. Then the girls should repeat the Wood Gatherer's Desire and return to their places, when all the members of the circle might join hands and repeat the Wood Gatherer's Desire. Initiation into the other ranks might be done in the same manner.

(2.) Sometimes Torch Bearers and Fire Makers, under the direction of the leader, might examine applicants for new ranks, but the bestowing of the ranks should be left to the leader.

(3.) If there are no ranks to be bestowed, the Wood Gatherers, the Fire Makers, and Torch Bearers might in turn form an inner circle and repeat the Desire of their particular rank.

10. **Entertainment.** This should be by the Camp Fires, not by individual girls. Acting in pantomime is preferable, as the voice is rarely heard in a large circle. The "stunts" should be well chosen, appropriate to Camp Fire, and they should not take up much time from the ceremony. The suggestions given for Council Fires may be enlarged upon for Grand Councils, the groups acting as units.

Our National Anthem should be sung; if possible, secure a bugle accompaniment. The close of the meeting is made effective by having a group of girls who sing well step to the center and sing while the rest file out. Then they pick up the candles and follow. The first singers to leave should continue their song in a lower voice outside until the last girl has passed out.

Sunday Ceremonial

Guardians are realizing more and more the possibilities of using the Council Fire as a great opportunity for Sunday, either in private with the girls, or in the Parish House, or even having it take the place of the Vesper Service. This Council could be held in three ways:

1. A Grand Council Fire which is held by vote of all the Guardians, the program being carried out in the usual way.

2. A Council Fire of the Camp Fires of a certain church, neighboring Camp Fires being invited to attend and participate, in which case the relation is that of hostess and guests.

3. Just a Church Council Fire at a Sunday Service. All cheers should be omitted and also everything that is humorous, farcical, or ridiculous, although the latter might be perfectly appropriate at any other time. When the Church Council is in public, intimate talks between girls and Guardians are of course omitted. "Burn, Fire, Burn" and "Mystic Fire" are the only Motion Songs appropriate for Sunday. "Lay Me to Sleep" is a good song for the occasion. All hymns, Bible readings, and talks should be chosen to illustrate the Camp Fire Law and Ideals—work, health, and love, fire, beauty, and nature, etc. Initiations at this time are not desirable, but this is left to the discretion of the Guardian.

The following is a suggestive program:

Sunday Council Fire (Indoor or outdoor).

1. Voluntary (appropriate music).
2. Hymn.
3. Guardian call Wohelo.
4. Entrance of girls (in silence or to very soft music).
5. Hand sign of Fire, and the singing of "Wohelo for Aye."
6. Candle ceremony.
7. "Burn, Fire, Burn."
8. Law of the Fire.
9. Repeat the Desires of the Wood Gatherer, Fire Maker, and Torch Bearers in turn.
10. Bible reading by three or seven girls to illustrate Wohelo or the Law.

Give Service—Matthew 16: 24–28

Be Trustworthy—Matthew 25: 14–29
Glorify Work—Proverbs 31: 10–31
Pursue Knowledge—Proverbs 3: 13–22
Hold on to Health—Corinthians 3: 16–17
Be Happy—John 15: 9–17; St. Luke 1: 46–55

11. A Bible story enacted in pantomime while the story is read. Suggestions, The Story of the finding of Moses, of Ruth and Naomi.

12. Hymn.

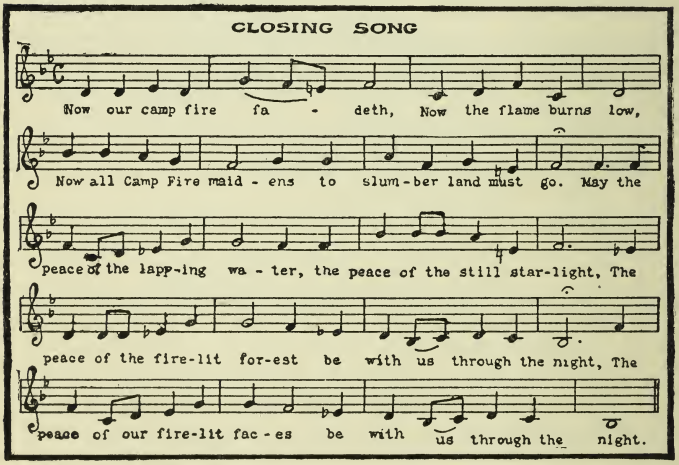
13. Camp Fire address.

14. Hymn sung by Camp Fire Girls.

15. "Lay Me to Sleep" (girls are all seated).

16. Prayer and Benediction.

17. "Now our Camp Fire's Burning Low." (This should be sung softly while the circle quietly files out. One verse could be sung as an echo when all the girls are out.)



CHAPTER VII

FIRE LORE

We have adopted fire as our central symbol, embodying it in our name, Camp Fire Girls. We have used the sun as the Guardians' symbol, because sun is the fountain head of light and heat. The home is built around the hearth fire; the hearth fire stands for all the beautiful pleasures of home life; the feeling of protection, the companionship around the table, the love of family and of friends. Besides heat and illumination and brightness, fire means energy. The sun gives energy to all living things. Fire stands for spirit—something higher than matter.

Just as the hearth fire means the spirit of the home, so may the community fireplace represent the spirit of the whole community. It becomes the symbol for community life, for social awakening, for the spirit of democracy.

Different Kinds of Fire. 1. There are various kinds of fires for cooking that every girl ought to be able to make. She ought also to know that these various kinds of fire serve special purposes. All these are discussed in detail in the chapter on outdoor cooking.

2. Social fires. These fires are small rather than large. The large bonfire is boisterous, hilarious, restless, exciting. The small fire is cozy, comfortable, sociable, friendly.

3. Ceremonial fires. Such fires are to be made of wood standing up, for the vertical lines of the wood, the ascending flames and smoke lift both eyes and feelings toward the heights. The ascending smoke of incense is uplifting. Fires with the wood lying flat are familiar, easy, common. Upstanding fires are dignified. The ceremonial fire should be of pieces of wood about two feet long, standing on end, and should burn so that the flames do not reach over four feet high. Many Council Fires have been spoiled by having big, boisterous fires. Many have been spoiled by having flat, common-place, little smudges. There should be an ample supply of wood at hand, and in charge of one person, who keeps the fire just right. She should tend the fire between

exercises only, for attending to the fire draws attention away from the exercises.

To make a Council Fire which will burn a long time without having to be replenished, get good, dry pieces of wood about a foot and a half long. Lay them solidly together so as to form a square; on top of these sticks, and across them, put another layer of sticks; on top of this another layer, crossing in the other direction until you make a structure of solid wood about a foot high. You then build your fire on top of this and it will burn down steadily through the entire pile.

An iron pot, half filled with rock salt over which is poured as much kerosene as the salt will take up, may be sunk level with the earth under the Council Fire. This helps to make a steady, long-burning fire.

Candles are used, when necessary, instead of fire, at Councils and Grand Councils. The candles should be long. The candlestick should be long and perfectly plain. Many ceremonies are made to seem absurd by using ornate, short candlesticks. A straight piece of log with a hole bored in it for the candle is far better than the ornamented candlestick. These things must be simple to be effective.

At a Grand Council, it is beautiful to see each Camp Fire come marching in with slow, measured steps, in single file, led by the Guardian with a torch representing that Camp Fire. As they reach the center, the leaders all place their burning torches together on the ground, and the Grand Council Fire is literally made of the Council Fires.

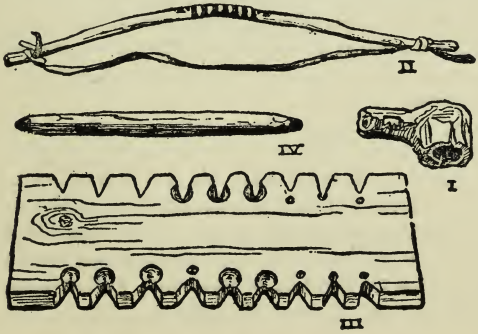
4. Parent Fires. In olden days, embers used to be carried from the home of the bride's mother to the new home, and the hearth fire there was kindled from these, thus becoming a continuation of the old home fire. In the same way, Camp Fire girls sometimes bring, from some other Council Fire, fire—a lighted candle or lamp or a charred, burned-out faggot—as coals to start their first Council Fire.

5. The Community Fires. Many Camp Fire girls are building community fireplaces, where the boys and girls and also the older people can get together to express their friendship. Sometimes the place chosen for the erection of the community fireplace is a little way out of town, so that it is a good place to which to take a hike and to cook their supper or a place for a Fourth of July celebration, and so on.

These fireplaces are often built by the girls themselves, sometimes by girls and boys together. Sometimes they are structures made of stone and masonry from a design furnished by an architect and are erected by an architect. The important thing is that they stand for the social life of the community; they are an effort to make it more wholesome, to make it more joyous, to make it a place in the community which shall stand for all the same high things of friendship that the fire stands for in the home.

Making Fire. On ceremonial occasions it is impressive to make fire with the rubbing sticks. To do this with any degree of certainty demands much skill and good implements. It is worth the effort, however, for the process is thrilling.

"How to make fire. There are seven parts to the fire-making outfit: the bow and thong (II), the fire board (III), the fire drill (IV), the thunder-bird (I), the fire pan, tinder, and tinder-bag. The thunder-bird is either a detachable handle made from a knot of wood with a hole bored into it (often a coin is placed in this hole), or a stone with a hole drilled into it. A concave piece of shell may sometimes be used. The hole in the thunder-bird should be cut to fit loosely over the upper end of the fire drill, in such a way that the drill can turn with as little friction as possible. Soap, or a little oil, may be put into the hole for smoother running. The fire board and fire drill should be made from balsam fir, which is the best wood for the purpose. The bow may be of any tough wood that does not bend easily.



A shingle or a piece of cardboard may be used for the fire pan, to catch the wood dust and spark. The tinder is obtained from the inside bark of trees such as the American aspen, chestnut, or cedar, and is used as fuel to feed the spark as it is blown into a flame.

"The thunder-bird, in which one end of the fire stick is placed, is held in the left hand. In the right hand is the bow. The thong is wound once around the fire stick and the other end of the stick is placed in one of the notches in the fire board. The left wrist rests securely against the left shin.

"The left foot is placed firmly on the fire board, while kneeling on the right knee. The wood dust becomes scattered if the fire board moves at all. Now the bow is drawn, slowly and steadily, back and forth, until it can be worked without wabbling.

"The bow is then drawn faster and faster. Experience soon teaches how much friction is required to make the spark. With practice it may often be produced with twenty strokes. It is a good plan to count the strokes, so as to judge the progress better.

"There is no haste after the spark is secured. Fan it very gently with the hand, and place some of the finest tinder from the bottom of the tinder-bag around and touching it, and then a bunch of the fibred tinder. Then get into a comfortable position and blow the spark very gently, keeping one hand over it to protect it. Hold the fire so that the smoke is not blown into the face. There is almost always enough draft to take the smoke away, if you hold it correctly. Of course, the fire to be kindled must be laid before beginning to make fire. The burning tinder is now placed so as to kindle the fire, or, if candles are to be lighted, a wax taper is first lighted, and the burning tinder is put out. Whatever is left should be replaced in the tinder-bag. It is not easily obtained."

Different Ways of Making Fire. Walter Hough, of the Bureau of Ethnology, at Washington, has made fire in all the ways known to have been used by primitive man. He says that almost any kind of wood may be used in making fire, but that it is much more difficult with some kinds than with others, and is almost impossible with wood that is the least pitchy, as the pitch prevents any wood dust from gathering. It is the bunching of wood dust, with friction, that produces sufficient heat to make the spark.

One's fire-making outfit may be decorated most attractively with fire symbols. The bow and thunder-bird may be carved and painted, while the tinder-bag offers opportunity for beautiful beadwork, besides the painting of symbols.

Putting Out Fires. Great care must be taken to put out fires before leaving them, for many fires that appeared to have been dead have been fanned into great devastating forest fires by breezes. Water poured on so as to soak all the wood and ashes is of course a good way to put out a fire. Covering it with sand is effective. Cutting sods and covering the fire with them is all right, if carefully done. Whipping it with sticks till no sparks remain is all right, too. Some one person should be responsible to see that the fire is out.

Always carry some matches in a waterproof container when tramping.

The Camp Fire Girl's Fire Dream

1. She dreams about the fires she built when she was a little girl:

"Those were beautiful fires—
Those fires I made on the sand,
The fires I made in the bank,
The little stove holes I made in the bank—
The fires on which I cooked.
And then the fires father made—
Around which we sat and dreamed and saw things.
Those were just play fires, dear.
How wonderful the real fire is—
How mysterious—
How it pulls us all together!"

2. She dreams about the fireplace she is now building:

"Let us—all of us girls,
Build a place for fire
To which we may all come.
As a family gathers round the fire, and love is there,
So let us have a fireplace
That will be to all of us what
The fire has been for the home."

3. She dreams about the woman she is going to be:

"Oh! Woman that I am going to be!
Don't forget the place for fire we made!
Build it deeper, larger, finer;
And build around it all the beautiful, healthful, happy things
That woman has always built around the fire where her love was.
And this great place for fire shall be to all
The symbol for love and protection,
For comradeship, for the Spirit of Woman,
Bringing her heart's own love to the fire of humankind.
To this, our common fireplace,
Our place for the community fire."

CHAPTER VIII

OUTDOOR COOKING

Outdoor cooking is being appreciated more and more every day. One of the best sports and most healthy and invigorating pastimes is to strap a few necessities on one's back and go away for one or two days' trip. To be able to get far into the woods, away from houses, stores, and restaurants, and depend upon one's own resources is a delightful experience.

For real camp cookery, one of the best books available is "The Book of Camp Cookery" by Horace Kephart. This is most valuable to any campers wanting menus suitable to the wilds and wilderness where fresh fruit and supplies are difficult to obtain. Government Bulletins on food or dietetics can be had by sending to the Nutrition Division of the Department of Agriculture, Washington, D. C.

Building the Fire. A fire for cooking should be very small. If it is too large it is difficult to work around, and food is very likely to burn. To further minimize the heat while cooking things which take a long time, use a long clean stick for stirring.

In choosing wood for a cooking fire, select pieces which are dry and break with a snap. The dead lower branches of most trees, especially pine, are the best material.

If it is necessary to use wet wood, shave a stick in small pieces. Make a small, tent-shaped structure of the shavings, leaving an opening in which to insert a match. Pile this gradually with larger wood until it is about four inches high. Light the match and insert it in the opening, letting it remain there until all is burned up. Keep your hand over the tent while lighting it. It may be necessary to light and burn several matches before the pile will start to burn. A fire started with paper is likely to be scattered, and the heat not concentrated enough to keep the wood burning. The paper burns out and then the fire goes out. Wet wood will burn if the fire once gets started, and is kept well fed.

Fire Suggestions. 1. Dead twigs from standing trees—especially pine—ignite more easily than dead wood lying on the ground.

2. Where there is pine, hunt for birch. Hickory, oak, and walnut are preferable to maples and willows.

3. If it is raining, get splinters from the dry side of an old stump. In continuous damp weather cut into a pine stump—pine will burn in any kind of weather, if cut deep enough.

4. Do not light a fire against a stump. You cannot put it out.

5. Never leave a camping place, even for a short time, until you are sure that the fire is quite out.

Cleaning Up. When you break camp, leave your camping site clean. Do not throw cans, papers, and refuse about. A hole should be dug, and all garbage and refuse buried each day, while papers should be burned. Leave the camping place as clean as you find it or cleaner, if your predecessors have been careless. Experienced campers put cleanliness as a first requirement.

Fire Control. In choosing a spot on which to build a camp fire, make sure that there is no inflammable, dry grass near. Fire will sometimes run along the ground under green grass, near roots, a long distance, and, yards, or even rods away, suddenly spring into a destroying flame, which it may be impossible to put out. Many forest fires start in this way.

1. Note the direction of the wind and relative locations of buildings, brush piles, roots, dry grass, etc.

2. If the wind is high, fire should be protected by earth banks, which will prevent sparks carrying. The lee side of a rock, stone fence, or bank makes a good place for a fire where there is danger of the sparks being carried.

3. Do not build big fires unless they are needed for warmth. They are difficult to put out.

4. Do not start stump or big log fires unless you expect to camp in that place for two or three days. Often, when it seems that the flame is extinguished, a bit of wind will cause it to start up again. A stump will sometimes suddenly burst into flames hours after every appearance of fire has been extinguished.

5. Never leave a fire until you are sure that it is out.

6. Make sure that all fires are extinguished before breaking camp. If there is sufficient water near, drench them thoroughly. If there is any doubt, throw fresh, moist earth over the fire, stamping it to smother all coals.

7. Do not leave matches lying about your camping place.

Safety First. A fire in a forest or on a prairie is one of the most destructive forces with which man has to contend. Thousands of acres of valuable forests have been destroyed, countless creatures of the wild burned to death or made homeless, and human life sacrificed because of one tiny, unquenched spark.

1. Never allow a fire to get out of its assigned place. If it "runs" so much as a foot, it should be checked at once.

2. If a fire gains headway in the grass, green branches may be used to beat it out. If it cannot be beaten out, it may be directed toward a stream, and confined within lines leading to the stream. Wet sacks or garments may also be used to beat out fire. These must be dipped in water frequently. In case of fire apparently getting out of control everything in camp should be sacrificed, if necessary, and fire beaters may be made of blankets, coats, tents, etc.

3. Do not wait for a fire to become dangerous before reporting it. A messenger should be sent at once to the nearest farm house or point of possible assistance. If those remaining in camp succeed in putting out the fire, no harm is done by having reported it. There is always the danger that it cannot be controlled.

4. Fires in the prairie are not less dangerous than those in the forest, and should not be allowed to run their course.

Kinds of Fires. Fire No. 1. Build fireplace of two or three large stones. Keep the fire fed with sticks of wood a little larger around than your thumb. Use a *green* stick to lift the kettle off and on the fire.

Fire No. 2. Place two logs parallel to each other, and just far enough apart so that the frying pan will not fall between, but will rest on them. Build a fire between these. This kind of a fire is an excellent one to be used when several things have to be cooked at once.

Fire No. 3. Each girl should find a *green* stick with a pronged

end. The fire may be extended farther between the logs for making the toast, or, if the morning is cool, a fire for warmth may be built at a distance from the cooking fire which may be used for toasting.



Fire No. 1



Fire No. 2

Place a piece of bread on the prongs of the stick, hold over the hot coals and brown. When done on one side, turn. (Charcoal makes an ideal toasting fire.)

Fire No. 4. Build a fire of fairly good sized wood, say as big as your arm, and spread it over an area of 2 feet each way. Keep the fire well piled with wood until almost ready to use it; then let it die down to coals.



Fire No. 3

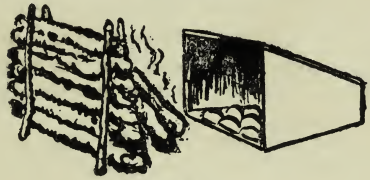


Fire No. 4

No. 5. Reflector Baker. Drive two stakes into the ground at each end of fireplace about sixteen inches away from the oven. In this rack place a tier of small green logs about the size of the wrist. Stand the fuel for fire on end so that heat from top and bottom is reflected into oven.

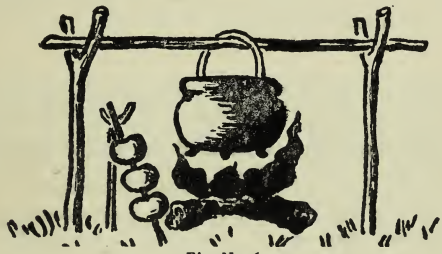
How to use Baker—a folding Baker can be purchased in aluminum, sheet steel, or tin, or it can be constructed out of a syrup tin cut and bent to shape. The Baker is placed about eighteen inches from the

fire. If necessary, it can be moved either way, from or nearer to the fire. A hot flaming fire of short duration but high in flame two or three feet is needed. Baking must be done hot from the start and finished in fifteen minutes if the biscuit or corn bread is to rise properly. The shelf on which the biscuits are placed may need to be turned in order that the biscuits may be cooked evenly.



Fire No. 5

Fire No. 6. Stick firmly two forked green sticks into the ground about 2½ feet apart. Over these place a straight piece. Build a fire between the upright sticks.



Fire No. 6

Cooking Fire No. 7. Take a green pole 7 or 8 ft. long and place it across a green forked stick which has been placed upright in the



Fire No. 7

ground. Weight the heavy end down with a log or stone. Build a fire under the high end and hang the kettle on to cook.

8. Broiling and Toasting Fire. It must be small, hot, protected from the wind, and made of dry wood. The wood must be small enough to burn rapidly and large enough to make coals without smoke or flame. The fire must be small so that you can work over it without burning your hands, and so that it will broil, rather than dry things up. Do not try to broil until the fire has burned low enough to make coals. It must be protected from the wind or it will be tricky, exasperating, and futile. It must be made of dry wood so it will be hot.

9. Boiling Fire and Supports. The fire may be of larger wood than the broiling fire, for it is to be used longer. Make a support from which to swing a kettle, either with wires or sticks, or a support of stones that will support or hold a kettle or a frying pan and yet leave space for a good fire.

10. Roasting and Baking Fire. Make a large fire of larger woods and let it die down so that there is a good bed of coals and ashes under the burning wood.

Menus

Specimen meals planned for six people

Breakfast No. 1. Fire No. 2. Stewed fruit, eggs, cocoa, toast.

Supplies: Nine eggs, one loaf of bread, nine teaspoons of cocoa, twelve teaspoons sugar, two cups of condensed milk, four cups of water, one quarter pound of butter.

Cocoa. Mix the cocoa and sugar together until all lumps disappear, and form a paste with a little water. Add the rest of the water, bring to a boil, then add the milk and heat to boiling point. Do not boil.

Eggs and Toast. Fire No. 3. These may be cooked in different ways by the different members of the party if an honor is desired. By using the frying pan, you may fry, scramble, boil, poach, or make a creamy omelet. Bacon fat is the best for frying in camp. It has an out-of-door flavor.



Dolls and scrap books made by Camp Fire Girls
for the children's hospital



Making their ceremonial gowns at a Camp Fire meeting



Little children acting out the story of Moses in the bulrushes at a Sunday pageant in camp

Breakfast No. 2. Fire No. 2. Griddle Cakes and syrup, 3 slices of ham, fresh fruit.

Griddle cakes—three cups of flour, 1½ teaspoon baking powder, 1 teaspoon salt, ¼ cup of sugar, 2 cups milk, 1 egg.

Mix dry ingredients, add milk, and beaten egg. Beat thoroughly and add melted butter. Drop by spoonfuls on greased hot griddle. Cook on one side. When full of bubbles and cooked on edges, turn, and cook on other side.

Breakfast No. 3. Fire No. 2. French Toast, prunes.

French Toast. 10 slices bread, 1 cup milk, 1 cup water, 3 eggs, bacon, syrup. Beat eggs with a fork and add milk. Season with salt and pepper. Heat the frying pan and grease well with bacon, leaving a piece in the pan. Dip the slices of bread in the egg mixture and fry to a nice brown. Eat with syrup.

Dinner No. 1. Mutton stew, biscuits, and jam.

Mutton Stew—2 lbs. mutton (from neck), 2 qts. cold water, 1 teaspoon salt, a little pepper, 3 tablespoons barley, 2 carrots, a small onion. Remove the fat and cut the meat in small pieces and put in kettle with the bones, cover with cold water. Cook slowly till meat is tender, then cool and skim the fat. Reheat to boiling point and add the barley and vegetables. Cook until the latter are tender. Rice can be used instead of barley—the latter must be soaked overnight. Biscuits or dumplings are excellent with this dish.

Biscuits—1 qt. flour, 1 teaspoon salt, ½ lb. can condensed milk, 4 level teaspoons baking powder, 2 tablespoons butter, 1 tablespoon lard. Use Fire No. 5. Mix flour, baking powder and salt together. Rub in lard and butter with finger tips, add milk and enough water to roll out. Roll on a floured board with a bottle and cut out with a cup or tip of can. Place on tin in reflecting oven.

Dinner No. 2. Fire No. 7. Spaghetti with tomato sauce, jam sandwiches.

Spaghetti—1 cup of spaghetti broken up, 2 qts. boiling water, tblsp. salt. Cook spaghetti in boiling salted water forty minutes, or until it is soft. Drain thoroughly. Serve with cheese, tomato, or white sauce.

Tomato sauce—⅓ cup butter, 1 onion finely chopped, ¾ teaspoon salt, a little pepper, 1 small can of condensed tomatoes. Cook onion,

butter, and seasoning for five minutes, then add tomato and one cup of water. Cook 15 minutes.

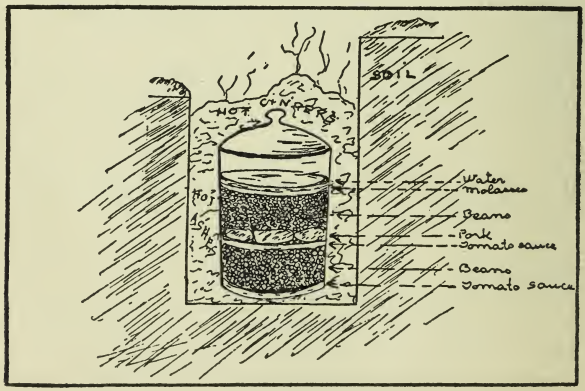
Supper No. 1. Fires No. 1 and No. 4. Corn Chowder, bread and butter, fudge.

Corn chowder—1 can corn, 4 cups parboiled potatoes, 1 small onion, $\frac{1}{4}$lb. bacon, 2 cups milk, 1 cup water, 6 common crackers, salt and pepper to taste. Cut the bacon into small dice, fry until crisp, add the onion diced and fry all together until a light brown, stirring constantly. Then add corn. Cook until hot, add potatoes diced, and water. Season with salt and pepper. Add a few broken crackers and milk. Take from fire and serve immediately. If preferred, $\frac{2}{3}$ of corn to $\frac{1}{3}$ of tomatoes can be used. If so, milk must not cook in the mixture or it will curdle.

Fudge—3 cups sugar, 3 squares unsweetened chocolate, $1\frac{1}{2}$ cup milk or 5c. can evaporated milk and $\frac{1}{2}$ can water (use no butter with the latter) $\frac{1}{2}$ tablespoon butter. Cook together in the frying pan until it forms a soft ball when dropped into cold water, set to one side to cool.

Supper No. 2. Baked beans, peach sauce, bread and butter.

Baked beans—$2\frac{1}{2}$ cups of beans, piece of salt pork (size of fist), or small piece of bacon rind, 1 teaspoon salt, 1 tablespoon sugar or



Beans cooking in bean hole

molasses. Wash beans and soak overnight. Next morning parboil them until skins split. Place beans in heated earthen pot with pork in the center, add salt and sugar. Cover securely with lid.

How to make a bean boil. Dig a hole 1½ feet in diameter, and 1½ feet deep. This should be lined with stones; a fire should be kept burning in it for several hours before it is to be used, so that the stones will be made hot. When the beans are ready, the ashes and coals should be raked out, the prepared pot put in the hole and covered with hot coals. The whole should be covered with earth and in case of rain with pieces of bark and should be left for six or eight hours. Peach sauce—1 lb. dried peaches, ½ cup sugar. Soak peaches overnight. Cover with cold water and stew slowly until soft. Add sugar and boil about five minutes. These may be eaten hot or cold.

Supper No. 3. Club sandwiches, fruit.

Sandwiches—1 lb. sliced bacon, 1 head lettuce, 2 lbs. fresh tomatoes, 1 loaf bread, ¼ lb. butter. Wash lettuce, peel tomatoes, cook bacon on a green stick. Place lettuce, tomato, and bacon between two slices of bread and butter or toast. The butter is not necessary.

Supper No. 4. Fire No. 6. Rice and baked apples, cheese sandwiches.

Rice—1 cup rice, 1 tablespoon salt, 2 quarts water. To boil rice properly, wash the rice thoroughly in cold, salted water. Then put it into a pot of furiously boiling fresh water, no salt being added. Keep the pot boiling hard for twenty minutes but do not stir. Then drain off the water, place the rice over a very moderate fire (hang high over camp fire), and let it swell and dry for half an hour. (Kephart Camp Cookery.)

Baked apples—Peel a green stick a little larger around than your thumb and make it smooth. Core the apples and slide on the stick. Rest one end of the stick on a forked stick near the fire and let the other end rest on the ground. Turn the stick often and keep the apples cooking evenly. When soft, cut or slide off the stick.

Camp Supply List. The following list of supplies is selected with reference to saving of weight and bulk in carrying a pack. It consists largely of concentrated foods and those which give the proper kind of

nourishment with the absence of fresh meats, fruits, and green vegetables. From this list various kinds of bread or substitutes for bread can be made, such as biscuits, Johnny Cakes, unleavened bread, corn batter cakes, griddle cakes, flapjacks, fried mush, and dumplings, etc. Many combination dishes to take the place of meats can be made such as macaroni with cheese or tomato sauce, rice cooked with chopped bacon, tomato sauce or left-over meat. Many soups can be made from this list such as puree of beans or peas, potato soup, or tomato bisque. Desserts such as rice cooked with dried fruits, apples, dates, figs or raisins; peach, apricot or apple sauce; chocolate blancmange using cornstarch. Many jellies can be made from dried fruits.

Breakfast Foods—flour, bran flour, cornmeal, oatmeal, cream of wheat.

Vegetables—rice, beans, red lima or kidney beans, split peas, lentils, samp or big hominy, potatoes, onions.

Dehydrated and concentrated foods are good where supplies are difficult to obtain such as tomato paste, egg powder, milk powder, or evaporated milk.

Meats—cured or canned meats such as ham, salt pork, bacon, codfish, salmon or tuna fish (but if possible secure fresh fish or game), cheese, nuts.

Fruits—dried peaches, apricots, prunes, figs, apples, dates, and raisins. Fresh berries where possible.

Other Supplies—salt, pepper, baking powder, sugar, vinegar, lemons, eating chocolate, cocoa, macaroni, hard tack, cornstarch, marmalade, honey, jams, etc.

Good catalogues for reference can be procured from David J. Abercrombie, 17 Warren St., N. Y.—"Complete Outfits." Von Lengerke and Detmold, 200 Fifth Avenue, N. Y., "Fishing and Camping Catalogue." Abercrombie & Fitch, 45th and Madison Ave., N. Y.

All large department stores carry camping equipments.

CHAPTER IX

CAMPING AND HIKING

No girl can go for a hike or camping trip in the right spirit and not get more out of it than just the knowledge that she is getting excellent physical exercise. First there is the self-confidence that comes from knowing that she can endure inconvenience and often hardship; second, there is the deep feeling for the out-of-doors, for stretches of white road, shaded paths, brown earth, green grass, rocks, and springy turf under her feet; and third, there is the joy and exhilaration of comradeship generated by sharing pleasures, conquering difficulties, and enduring hardships together.

Clothing. One reason why people tire so quickly when walking is because they are often not suitably dressed. Clothing must be light. Woolen garments are best, as they absorb moisture; cotton remains wet, and so is unhealthy. Woolen undergarments, thick for winter, and thin for summer; bloomers with or without skirt (underskirts are useless and only add weight); middy, sweater, and woolen stockings—these make the best girl's equipment for long walks.

Kind of shoes. Low, wide heels are preferable to the flat sneaker, because they are not so tiring. Sneakers or tennis shoes are all right for short walks on dry summer roads. They should not be worn for long tramps or for climbing, and they are harmful for any one having weak ankles. Thick, hob-nailed, high shoes are best for mountain or hill climbing; they prevent slipping and support the ankles. Shoes with nails are not desirable for walking on roads.

How to care for the feet. (a) It is surprising that men take much more care of their feet than do women. A man knows that it is better to buy good leather shoes made on wide, comfortable lasts, than cheap, fashionable modes. The soldier who has comfortable shoes will keep fit much longer than the man whose shoes are badly worn or do not fit well.

(b) Wear woolen stockings. Take one or two extra pairs; a fresh pair should be put on each day. Perspiration hardens the stockings

and causes blisters. Cotton stockings wear out more quickly than do woolen stockings, and a hole in one's stocking soon causes a blister.

(c) Keep the feet clean; wash them every night, using hot water, if possible.

(d) If the feet blister, apply smoothly a strip of adhesive plaster, an inch and a half or two inches wide, over the tender spot before putting on the stockings. If applied to the heel, the adhesive plaster should be long enough to cover the back of the heel and come around the side.

Each morning just before putting on the shoes lather with a cake of good soap slightly moistened the outside of the woolen stockings. This keeps the shoes from rubbing the feet and will prevent blisters.

Take off the shoes once or twice during the tramp. It is surprising how this rests the feet.

Grease the shoes every few days with neat-foot oil, mutton fat, or other grease which the leather will absorb. After being wet, shoes should always be well dried and greased. This keeps them soft and water-tight. Never dry shoes in a hot place—it ruins the leather.

Outfit. Often, in emergencies, the little things which one can carry in one's pockets prove very important. Good things to carry on a short hiking trip are: a small pocket compass, a policeman's whistle, camper's knife (with can opener), and a water-tight match box filled with matches. A good water-tight match box is a shaving stick box.

Deep Breathing. Walking offers a splendid opportunity for deep breathing. Inhale slowly while taking five steps, hold the breath five counts, then let it slowly out while counting five. This is very invigorating. While resting, occasionally practise deep breathing. Combine this with relaxation.

How to Carry Equipment. The best way to carry a pack is on one's back. The supporting straps should be attached to the top of the pack in the form of a "V," should pass over each shoulder, and be fastened at the lower ends to the lower corners of the pack. A good pack or knapsack can be quite easily made with a flap to fasten over and button, so as to keep the contents from falling out. If hands and

arms are quite free, one is far more comfortable; this is especially necessary for climbing.

When possible, select the sleeping place beforehand, and have the ponchos and food conveyed by vehicle or boat. This leaves only the lunch to be carried, and the less one carries, the less one will tire. It is a good thing, however, if only once, to carry personally all that is needed for a day and night on the road.

Eating and Drinking. Light and nourishing meals are best; rich cake and much candy are bad, and comparatively little food is required when on the road. It is unwise to tramp after a heavy meal.

(a.) Drink but little when tramping. A lemon is a splendid thing to carry; suck a slice at intervals. Oranges and apples are also good.

(b.) Lunch suggestions: hard boiled eggs; egg, date, sardine, cheese, jam, or tomato sandwiches. If you are chilled, make a pot of hot tea or chocolate.

Useful Hints to Remember. (a) When going through unfamiliar woods, blaze the trail, either by piling stones, or tying colored rags to the trees. (Devise new and original ways of blazing a trail, ways which will not harm the trees.)

(b) Note landmarks.

(c) Look ahead, but sometimes look back, and note the trail behind. A good woodsman is always on the alert, and nothing escapes his notice.

(d) If you are lost: (1) Do not allow yourself to become frightened or excited. (2) Climb a tree and seek familiar landmarks; look for the smoke of camp. (3) Call, sing together, or use your whistle and wait for response from your friends. (4) Try to find a stream, and follow up or down according to the position of camp. (5) Do not try to go forward or back until you are sure—have a definite point toward which to go; blaze your trail as you go, so that you can tell if you are travelling in a circle. (6) Always keep together.

A Few Simple Rules for Training.

1. Keep early hours.
2. Never eat between meals.

3. Do not overeat; avoid rich foods, and do not eat candy between meals.

4. Do not drink much at meals.

5. Take plenty of vigorous out-of-door exercise. Running and skipping are especially good.

How to Walk or Climb. Good walkers always start slowly. Alpine climbers start off almost at a snail's pace until they get their second wind, and then gradually increase the pace.

Experienced walkers say that it is bad to rest except for a very short time; otherwise one gets stiff. When resting, entirely relax, if possible, by lying flat on the ground.

Walk in step, singing walking songs or jingles. This keeps the mind busy and keeps up the spirits of every one. There is nothing like singing together to give team spirit.

Good Rules for Walking:

1. No one should pass the pacemaker.
2. The pace should be that of the slowest of the party
3. Never question the ruling of the captain.
4. Take turns at being pacemaker.
5. Always look cheerful and "play the game."

To Relieve Stiffness:

1. Hot baths and massage relieve muscular soreness. After a long walk, take a hot bath, and go to bed early.

2. The best remedy for stiffness is to go on walking the next day; gradually the stiffness will wear off entirely.

Where to Walk. Avoid the much-frequented and dust road which wearies the feet. Seek the path by the river; walk around the lake; learn to trail through the woods. Lucky the one who lives near the hills and mountains, and knows the exhilaration of climbing to the mountain top.

Suggestions for Climbing.

1. Always keep to the ridge; vegetation is less thick there, and one can see both sides.

2. Do not take long steps when climbing; short steps are less tiring.

3. Keep the body relaxed.
4. Do not run down hill; this is often the cause of extreme stiffness.

Sleeping in the Open. To combine nights under the stars with hiking adds to the richness of the experience. However, it is important to caution girls who start out for an overnight trip to select a short journey, not more than two miles, for instance, if they are to carry baggage. However, if they have easy walking, they may select camping grounds as far as ten miles away, provided they are all good walkers.

One need not go a long distance to enjoy an overnight camp. The back yard at home will do quite as well. However, be sure to reach your camping place an hour before dusk so that you will have time to make your camp and get your supper while it is still light.

Beds in the Woods. 1. Ticking or sacking bags may be carried, if desired, and filled with soft wood materials, leaves, grasses, straw, etc.

2. An Indian bed is made by four straight, heavy tree limbs formed in a hollow square. Stake in the limbs at the four corners, so as to hold this "bed frame" in place.

Make the "springs" out of the bushy ends of branches; stick the stem ends slantingly into the ground, putting all in same direction. Fill in the square, overlapping the branches sufficiently to give body and spring to the bed. Dry grasses, leaves, or ferns may be added—sweet ferns make a fragrant resting place. A bed eighteen inches high should be very comfortable. This bed will last for several days if kept dry. A poncho should be spread over it in case of rain.

Girls can make an outdoor bed so well that no rain or dew will disturb them. The girl who knows how is repaid by a comfortable, refreshing night.

If two girls sleep together, they may lay a waterproof blanket or poncho on the ground, on which they should place blankets, blanket sheets, and on top, the second poncho. The edges of the lower poncho should be folded up over the blankets and pinned firmly; then the top poncho placed over the whole and pinned securely. The ponchos may be laced together with cords, or stones may be placed to help hold covers in place.

The two ponchos should extend at the head end sufficiently to rest the head on the under one, and so the upper one may be pulled over head in case of rain. If the girls crawl in carefully at the head, they will have a warm, rainproof bed.

It is really more comfortable to sleep alone. Make the bed just as carefully as in the case above, using half the poncho for underneath and folding the other half over for a top cover.

All clothes taken off should be folded carefully and laid within the tent or inside the poncho by the side of the sleeper, else they will be damp in the morning. This is true in any climate. Air the blankets every sunny morning.

Necessary Equipment. Poncho or waterproof blanket or oil cloth, 66 x 90 inches; two pairs light woolen blankets, or blanket sheets, according to climate; a number of large blanket safety pins; heavy cord; simple sleeping garments; toilet articles—comb, brush, towel, washcloth, soap, tooth brush, etc.

How to Carry Blankets. Place the poncho or waterproof blanket on the floor or ground; place the blankets on this, allowing them to extend about six inches beyond the poncho, along the long side of the poncho. Place the toilet articles along this blanket length, and roll from this side, folding as tightly as possible.

Two girls should roll, starting on this lengthwise edge, rolling in tightly. When the blanket is rolled within the poncho as compactly as possible, tie securely fifteen inches from each end and in the middle (use square knots), then tie the two rope ends together, leaving the ends of the poncho about four inches apart. This forms a collar-shaped burden, which may be thrown over the shoulder, the two ends resting on the opposite hip, and may be easily shifted from shoulder to shoulder. To rest the shoulders, let the roll slip to the hips, the ends pointing forward and downward, the roll being held by the two arms encircling it.

If the trip is to be made by boat, a square bundle may be made. This may be used for a cushion, and takes up less room.

The way to get most out of even a week's camp is to have a daily program.

The following is a suggestion:

7.00 Bugle—exercise and morning dip.
7.30 Breakfast.
8.00 Sing and daily announcements.
8.30 Tent in order.
9.00 Craft and First Aid work.
11.30 End of craft work.
12.00 Dinner.
1.00 Quiet Hour.
2.30 Swimming.
4.00 Walks and preparation of outdoor supper.
8.30 Bugle.
9.00 Lights out.

There are of course many ways of changing this program. Where the climate is very hot, it has been found advisable to have games and folk dancing in the morning and craft work in the afternoon. Special features can always be added in the way of Council Fires, original entertainments, out-of-door cooking, sleeping out-of-doors, hiking.

When camping, it is well to have some system for simplifying the work. A good plan for washing dishes was worked out at one camp. After each meal, the girls who were in charge of the kitchen for the day set out two pans of hot water for washing the dishes and two for rinsing, and dish towels. All the girls formed two lines with their dishes and washed, rinsed, and dried them, and in a very few minutes it was all done. The pots, etc., were cared for by the cook.

In another camp, each girl kept her own utensils in her tent and brought them to the table and, after washing them, took them back to her tent. In this way, again, the labor was lessened.

Great interest always centers around the tent inspector who marks the tents each day. Very often a banner or special award is given for the best kept tent. It is well to encourage this.

Every camp might work out a health chart suitable for that camp. The girl who has the greatest number of checks opposite her name at the end of a week or a month wins a local honor, emblem, or health banner.

CHAPTER X

GUARDIANS: THEIR RELATIONS TO THE ORGANIZATION

The head of the Camp Fire, who must be over eighteen years of age, is called the Guardian of the Fire. She receives her appointment and authorization as Guardian upon vote of the National Board of Directors. The person applying for Guardianship fills out an application blank and sends it to the Camp Fire Girls. One week should be allowed for appointment to be made.

1. **Fees:**

 (a) *New* Guardian taking *New* Camp Fire pays a fee of $1.00 and receives Certificate, Charter and "Wohelo."

 (b) *New* Guardian taking *Old* Camp Fire pays a fee of $.50 and receives a Certificate. (Must take at least six members of an old Camp Fire in Good Standing).

 (c) *New* Guardian taking *part of Old* Camp Fire pays a fee of $1.00 and receives Certificate, Charter and "Wohelo." (Must take at least six members of an old Camp Fire in Good Standing).

 (d) *Old* Guardian taking *New* Camp Fire pays a fee of $1.00 and receives a Charter and "Wohelo." Application blank must be filled out completely with the exception of signatures of sponsors. When sending application, kindly state what has become of former Camp Fire.

 (e) *Old* Guardian taking *Old* Camp Fire pays a fee of $.50 (Transfer Fee). Application must be filled out completely with the exception of signatures of sponsors. She must take at least six members of an old Camp Fire in good standing. This transfer fee of $.50 is charged to cover the work involved in transferring records, cross-referencing correspondence, etc..

 (f) *Old* Guardian taking *part of an Old* Camp Fire pays a fee of $1.00 and receives a Charter and "Wohelo." She must

take at least six members of a Camp Fire in good standing. All Camp Fires in Good Standing receive "Wohelo."

(g) Reorganization—a *new* Guardian reorganizing an *old* Camp Fire pays a reorganization fee of $1.00 which entitles the Guardian to her Certificate and the Camp Fire to "Wohelo." An *Old* Guardian reorganizing an *Old* Camp Fire pays a reorganization fee of $.50 which entitles the Camp Fire to "Wohelo." When a Camp Fire is reorganized, the dues are payable from the date of official reorganization.

2. **Dues.** Dues of a Camp Fire are payable annually and are reckoned from the date of official organization. They are payable for the entire group and not for the individual girl. (See Rings No. 5.) The minimum annual dues for a Camp Fire are $5.00. If there are more than ten members in the Camp Fire, $.50 must be added for each additional member. Camp Fires organized prior to and during June, 1913, pay dues in December of each year.

All Camp Fires whose annual dues are six months past due are not considered in Good Standing.

Dues are payable for all girls working for honors at the time of payment. Each girl wishing to join a Camp Fire after the current year's dues have been paid will have to pay $.50 for the remainder of the current year if she wishes to be considered an active member of the Camp Fire and receive a ring. If she does not wish to do this, she may meet with the Camp Fire but not work for honors until the following date of payment, at which time she pays dues with the rest of the Camp Fire and her name is then sent to Headquarters to be registered. This, of course, does not apply to Camp Fires with a membership of less than ten, as five dollars covers dues of ten members for the current year. When new members come into the Camp Fire, or members withdraw, the National Office should be notified so that the records of each Camp Fire may be complete and up-to-date.

A Guardian does not pay dues.

3. **Communications from Guardians.** In order to keep a complete, clear record of each Camp Fire, it is necessary to have date and complete address appear on all communications. These communica-

tions should come directly from the Guardian as the record is kept under her name. The handling of correspondence will be greatly facilitated if the Guardian will address her letters directly to the Department which will answer her questions. If information is wanted from more than one department, write each question on a separate sheet giving name and address on each sheet, in order to avoid unnecessary delay. Separate envelopes, however, are not necessary. All correspondence with National Headquarters should bear Guardian's name and address in full. The departments are:

National Honor Department—takes care of material submitted for National Honors.

Record Department—attends to all matters involving dues, rings, standing of Guardians, transfers, changes in membership, changes of address, annual reports, subscriptions to "Wohelo."

Correspondence Department—receives all communications regarding applications, honors, ceremonies, earning money, requests for literature, and all general inquiries.

Guardians should allow sufficient time for letters to pass through our various departments, as very often letters first go to the Bookkeeping Department, next to the Record Department, next to the Correspondence Department, and next, if necessary, to our Committee on National Honors and Editor of "Wohelo." Sometimes letters cross in the office. For instance, a Guardian may be notified that her dues are not paid, and simultaneously, her dues are on the way to the Record Department.

Changes of Address. When an address other than that on records is given, state whether temporary or permanent.

4. **Supplies.** Rings, supplies, etc., can be sent only to Guardians in Good Standing. Address all orders for rings to Camp Fire Girls. Orders for other supplies should be addressed directly to the Camp Fire Outfitting Company. It is well to allow one week for the filling of orders for rings as the work entailed will require about this time.

5. **Rings.** When a girl has met the requirements for the rank of Wood Gatherer, fill out the ring blank and send it to us. A Guardian may apply for her ring immediately upon receipt of her authorization,

but full dues for the entire Camp Fire must be paid for the current year before rings can be sent to members. Dues are reckoned for the entire Camp Fire and not for the individual girl; therefore, dues are payable for all members working for honors at the time of payment whether they have attained the rank of Wood Gatherer or not. If the dues of a Camp Fire have been paid for ten members to December, 1917, the Guardian may continue to procure rings to December, 1917, without additional dues regardless of changes in membership, providing there are only ten active members at one time. As soon as the membership exceeds ten, additional dues will be required.

Exchange of Rings. If for any reason rings are returned to us for exchange, we request that the Guardian send with them a slip of paper bearing her name and address and the ring sizes desired.

Lost Rings. If a girl loses her ring, we will replace it upon receipt of fifty cents together with the girl's name, size of ring desired, and name of Guardian.

6. **Reports.** Once a year a report blank is sent to each Guardian in Good Standing. As reappointment is based on the information given in this report, it is necessary that it be returned to National Headquarters as soon as possible.

7. **Notice to Guardians Who Wish to Have Two Active Camp Fires.** At a meeting of the Board of Directors, November 15, 1916, the following resolution was passed:

Resolved: That any Guardian may be allowed to have two Camp Fires provided she is in good standing and that she secures an assistant.

(a) If a second Camp Fire is an old Camp Fire in Good Standing, the fee is fifty cents. (Transfer Fee.)

(b) If the second Camp Fire is composed entirely of new members, the fee is one dollar. This entitles the Camp Fire to a Charter and "Wohelo."

(c) If the second Camp Fire is composed of part of an old Camp Fire (six or more members of a Camp Fire in Good Standing) the fee is one dollar. This entitles the Camp Fire to a Charter and "Wohelo."

(1) Before a second Camp Fire is recorded at Headquarters, it is necessary for the Guardian to fill out a regular application blank giv-

ing name of Camp Fire, whether new, old, or part of old Camp Fire; if old or part of old Camp Fire, name of former Guardian, list of members in the Camp Fire and their ages.

(2) The Guardian must attend to correspondence, sign ring cards, orders for beads, insignia, etc., for both Camp Fires, mentioning the Camp Fire name in all transactions in order to avoid complications.

(3) Both Camp Fires under one Guardian must be kept in good standing. If one Camp Fire falls in arrears, it will be taken to indicate too much responsibility for the Guardian, and both Camp Fires will be dropped until a readjustment can be made, by the Guardian either continuing with only one Camp Fire or by paying dues for the Camp Fire in arrears, bringing both into good standing.

(4) The dues of the second Camp Fire are reckoned from the date of official organization of that Camp Fire. (See Dues.)

(5) No Guardian may have more than two Camp Fires.

(6) Guardian must advise us that she has a capable assistant.

The Assistant has no official standing and is not recorded at Headquarters. She need not be a Camp Fire Girl. She does not wear the Guardian's pin. She does not pay dues. If, however, she wishes to wear the ring and other insignia she must be recorded as a regular member of the Camp Fire and win them by working for honors, in which case she pays dues with the Camp Fire.

The Guardian shall decide as to how much authority the Assistant may have in conducting Council Meetings.

8. **Girls Who Are Transferred.** A girl who is transferred from one Camp Fire to another will receive full credit from both the new Guardian and National Headquarters for all the attainments which are properly recorded. This transfer blank is filled out by the former Guardian for the new Guardian and should not be sent to Headquarters. It is a record for the new Guardian. When a girl is transferred from one Camp Fire to another, the new Guardian should send girl's name and name of former Guardian to Headquarters so that records may be adjusted.

Because of the difficulty in giving a definite rule in regard to dues of transferred members, each case must be taken up individually by Headquarters.



Community bungalow built by the Camp Fire Girls
of Pawling, New York



The interior of the above bungalow



A community fireplace built by the Camp Fire Girls of Burlington, Iowa



A practical outdoor fireplace

9. **Absent Members.** Many Camp Fire Girls go to college or school but wish to continue as Camp Fire Girls. If they continue to work for honors as members of their home Camp Fire, they pay dues with that Camp Fire. If they join a college or school Camp Fire, they are transferred and pay dues in their new Camp Fire.

10. **Members in Spirit.** Camp Fire Girls who go away to school or to college or for any good reason are unable to meet regularly with their Camp Fire and work for honors, may be elected "Members in Spirit." They do not count in the twenty that each Guardian is allowed to have. Such membership involves no dues. National Headquarters should be notified when such changes are made. Members in Spirit and absent members may retain an intimate connection with Camp Fire by subscribing to "Wohelo."

11. **Honorary Members.** A Camp Fire may elect as an honorary member any one whom it wishes, whether she be a former member or not and such membership need not be restricted to women and girls but may include the fathers of the girls, their rector, or any one else whom they may wish to honor in this way. This being entirely a local matter, National Headquarters does not record these members. They do not pay dues nor wear insignia.

12. **Old Plan Camp Fires.** The following was approved by the Board of Directors at their meeting April 26, 1916: Resolved: That we recommend to the Board of Directors that two months after notification by National Headquarters no new members shall be accepted by the National Board as members of Camp Fires on the old or non-paying plan. The Committee recommends that earnest effort be made by the officers to induce as many as possible of the non-paying Camp Fires to come in on the same basis as all other Camp Fires.

Official announcement of the above resolution was made in the May, 1916, "Wohelo."

13. **Temporary Guardians.** When a Guardian finds it necessary to be away from her Camp Fire and knows some one who is willing to take her place, it is advisable for her to resign and have the substitute make formal application for Guardianship. (Fee, $.50—receives a

Certificate.) This will enable the girls to continue to hold ceremonial meetings and receive beads for honors won. Upon her return, the original Guardian may resume the work and notify National Headquarters to reinstate her. The substitute Guardian is automatically dropped.

It is permissible for the substitute to supervise the work of the girls in the Guardian's absence without becoming an authorized Guardian, but she has no authority to hold Ceremonial Meetings, award honors, sign ring cards, etc. She merely holds the girls together. No Guardian has authority to sign ring blanks for any but her own Camp Fire.

14. **Resignation of Guardians.** As our record is made out in the name of the Guardian, it is important for any Guardian who resigns to secure a successor for her Camp Fire and to notify the National Office at once of her own resignation and the name of the new Guardian.

15. **Reinstatement of Guardians.** In order to be reinstated, a Guardian should notify National Headquarters when she resumes Camp Fire Work.

16. **Summer Camp Fires.** A Guardian wishing to organize a Summer Camp Fire must be appointed in the regular way with at least six new members. (See "Fees," and "Guardians wishing to take a Second Camp Fire.")

Council Fires should be held weekly.

If a girl is living in a Summer Camp giving her entire time to Camp Fire work, she may become a Wood Gatherer in two weeks and a Fire Maker one month after she becomes a Wood Gatherer, provided she fulfills all other requirements.

Dues are payable on the date of official organization (see "Dues"). Rings are only granted after the membership has been completed by the payment of dues and all other requirements met. (See "Rings.") During the winter, the Summer Camp Fire disbands.

Summer Camp Fires or Guardians wishing to continue the work throughout the year may do so by following the regular program as outlined in the Manual.

In addition to her regular Camp Fire, a Guardian may have any

number of girls who are members of other Camp Fires. They are "Guests" and are not recorded as members of the Summer Camp Fire. They may win honors and be awarded beads but pay dues and apply for rings in their home Camp Fire. The Guardian of the Summer Camp Fire signs honor blanks for the Guests to take back to their respective Guardians. Authorized Guardians working for honors in a Summer Camp may be awarded beads and have rank conferred. They are enrolled and pay dues as regular members of the Summer Camp Fire.

Guardians' Associations

When a number of Camp Fires have been started in any locality, the Guardians will find it advantageous to meet together for mutual help.

Upon receipt of the signatures of three Guardians, two representing different organizations (school, church, etc.) and one independent, that is not connected with any organization, a list of the Guardians of that locality will be sent from the National Office. This Committee should make preparations for and call the first meeting. In order to be officially connected with the National Office, it is necessary:

1. To send in the names of the Chairman, Secretary, and Treasurer.
2. All officers must be Guardians in good standing.
3. Officers are required to belong to at least two different organizations e. g., church, Y. W. C. A., school, or to be independent.
4. Territory covered by the Association· e. g., suburbs or towns included.
5. Members of Associations must only be Guardians in good standing.

Because all lists are used to great extent by mail order houses for commercial purposes, it is our policy to protect the members of Camp Fire from receiving promiscuous advertising matter, by refusing to give out our mailing lists.

Purpose. The purpose of the Guardians' Association is: (1) for the Guardians to become personally acquainted with each other; (2) to help new Guardians and prospective Guardians; (3) to exchange

ideas; (4) to secure action in matters of general interest, e. g., Grand Councils, Summer Camps, etc., (5) to receive outside efficient help; (6) to keep well informed as to what the Camp Fires do as a whole; (7) to increase the strength of Camp Fire and to be recognized by the community; (8) to keep the Guardians in close touch with Headquarters and their own locality.

Every week a list of new and resigned Guardians is sent to each Chairman. Special material is sent when possible to Associations.

Organization. The membership is comprised of all the Guardians within commuting distance of a certain point. The greatest latitude in form of local management is encouraged. A Chairman is necessary, who is responsible to Nahequa. The following officers and committees are suggested: Executive Committee, Chairman, Vice-Chairman, Treasurer, Recording Secretary, Corresponding Secretary, Press, Social, New Ideas, Work, Finance, Camp, and Music Committees.

Meetings and Suggestions. Hold meetings once a month; have fixed date, place, and time of meeting; make the Association as much like a Camp Fire as possible;have a name and symbol; hold indoor and outdoor ceremonial meetings for Guardians and award honors; sing together Camp Fire songs; have something that the Guardians can learn to do at each meeting, something that they will enjoy taking back to their girls such as (a) Ceremonial Council, How to Conduct one, initiations, awarding honor beads, etc. (b) First Aid Demonstration. (c) Decoration of gown. (d) Stencilling and woodblocking. (Get outside help for these things whenever possible.) Have association dues for running expenses, or Grand Council entrance money might help this; many Associations use their own letter heads which facilitates correspondence both locally and with Headquarters.

In order to give people the right idea of Camp Fire, it is very important to have a regular system of publicity in order to get the coöperation of the newspapers. The following ideas were presented by a publicity expert to help Guardians:

1. A notice of every meeting of any sort, of plays, or plans to make money, of honors awarded, should be telephoned or mailed to the

local papers. You will find that they will soon be coming to you and telephoning to you for news.

2. Use names when you send your news into the papers. The papers like to publish them. It helps their circulation.

3. Make items short. Print paper is scarce. The editors will appreciate not having to cut down the items sent in to them.

4. Get the reporters to attend gatherings for themselves and write their own items as frequently as possible.

5. When any plan for a summer camp or for raising funds by any novel method or for adopting a baby or for Red Cross work or First Aid work or any form of war relief is definitely adopted, send the news to the papers before starting. The resulting publicity will help the enterprise.

6. When your meeting place is in a church or connected with a church, get your local clergyman to lend the weight of his authority to induce the papers to print the news of the movement.

7. Copies of poems, songs, or essays written by the members of your Camp Fire should be sent to the papers.

On Being a Guardian

"The paradox of life is that we keep that part of it which we give to others and that we lose that which we save for ourselves. The breath of the Spirit is like the breeze—grasp it to hold and there is nothing. It is like the heart which grows by giving love. Without love, save it, and the heart is empty." This was the 1917 message from Dr. Gulick to Guardians. It expresses concisely the success of a Guardian.

When one is a Guardian, it is necessary to be one with the girls and be interested in their thoughts and activities. Ask for their advice and secure their viewpoints and allow them to feel their share in the building up of the Camp Fire. Personal attention or individual help goes a long way toward securing confidence and establishing a beautiful, life-long relationship between a Guardian and Camp Fire girl. Be interested in her school work, her brothers, sisters and friends. So many times a girl makes the remark that, when she grows up, she wants to be like her Guardian. For a Guardian to feel this responsibility means consideration of her personal appearance, her posture,

her walk, her dress, her habits, her talk and voice, the language she uses, her relationship with other people, and her disposition. A Guardian taking up Camp Fire work after leaving college said: "I know of nothing else that has been so beneficial and helpful to me in securing a practical education and in equipping myself for work with young girls as the training which Camp Fire affords." Many mothers who are Guardians have expressed a renewed companionship existing between mother and daughter. All feel the great privilege of helping the adolescent girl.

Each Guardian with her Camp Fire is only a small part but a most essential part of a large army of vigorous girls, and to be a part of an efficient whole means a keen interest and broad view of the Camp Fire movement. Camp Fire fosters the "mother spirit."

"There is a great deal of pent-up motherhood in the world, motherhood that has been denied its natural expression, or that is large enough to reach out to more than its own small brood, if the chance were given. Girls that have lost their mothers, girls that never had any in the real sense, girls whose mothers are too burdened to give them all the mothering they need—we have them always with us. The Camp Fire brings the mother love and hungry heart together. It was the conception of a mother who was striving to give her own daughters the right preparation for womanhood. Camp Fire is the expression of the Mother Spirit brooding over society and the world."

CHAPTER XI

FINANCES

Self-Support. Girls are urged not to secure the money which they use for Camp Fire purposes from their parents, but in all cases to earn it themselves. We believe that this degree of economic independence bears a profound relation to strength of character. We know of no way by which people can learn the value, place, and limitations of money so well as they can by earning it, keeping account of it, and spending it wisely. We think that no woman is prepared for the responsibilities of life, whether these responsibilities are to be primarily inside or outside the home, who has not earned, saved, kept account of, and spent money. We believe that, in the main, we all appreciate what we pay for as we do not what we receive freely. We believe that these are truths no less when applied to organizations such as ours than when applied to individuals.

The "self-support" idea was adopted only after a careful consideration of many social and economic conditions which were closely related to those factors which must enter into such a movement.

We know of no cases where the girls themselves have felt that "a cent a week" was more than they could or should pay. There has been objection from adults who believe that such a movement should be a philanthropy, supported by the generous well-to-do for those who are less fortunate in this world's goods. When, in March, 1915, we changed over from being a philanthropy to a self-supporting institution, we began to grow more rapidly than we had been growing up to that time.

Just as the organization has definitely worked toward a self-supporting end, so each Camp Fire works out for itself a program of self-support. It is usually unwise for the parents or Guardian to advance money to the girls. The habit of "pay as you go" is an important one. It is often difficult for girls to earn money individually; therefore, Camp Fire strongly urges the earning of money as a group. This not only develops splendid team spirit, but also a strong love of independence and self-support. We can easily imagine that girls who

go on a camping trip on money which they have earned—and perhaps earned through a great deal of effort—have a greater appreciation of the trip than girls who take a trip on money borrowed or given them by parents or friends.

It is recommended that each Camp Fire have its treasury, from which all expenses are to be paid. The girls earn the money as a Camp Fire, and they spend it as a Camp Fire. Some girls feel that, having earned an honor, they should be given the bead or badge which represents the honor, without any expense to themselves. It is important to learn early that one cannot get something for nothing. A student earns his college degree, but must pay for the diploma and academic gown. Practically all societies pay for their pin and insignia.

The question which quite naturally first presents itself to any group of girls is: How shall we earn money? Let us consider first what is meant by economic exchange. We can only expect money returns for that which is of proportionate value. People will purchase only when they are in need of the articles we have to sell. They should not be persuaded to buy that which they do not want or that which is not worth the price asked, merely because of the personal charm of the seller.

Some of the ways by which Camp Fire girls have earned money for dues, etc., are: by making jelly, sandwiches, sofa pillow covers, putting emblems on towels and table linens, and by giving plays and entertainments. This earning and saving of money seems to arouse more enthusiasm than almost any other kind of activity. It serves to teach girls how to earn, spend, and keep account of money. It brings about a sense of power and independence that is hard to get in any other way. There are few things that a Guardian can do that will help her girls as much as to get this idea of self-support into their minds and then to help them to practise methods of getting the money, spending it wisely, and keeping accounts. The world is demanding more and more that women shall know about money, how to earn it, how to keep it, and how to spend it wisely.

It is thus partly in order to help meet this tremendous educational need that the Camp Fires are to earn money and pay dues to support their own work. The first opportunity of the Camp Fire Girls is to

support their own work and then to help every good work that they can.

Why Pay Dues. Camp Fire Girls pay dues of approximately one cent a week. These dues and charter fees, amounting in round numbers to $38,000 last year, were the chief support of the National organization. Five per cent. of the sales of the Camp Fire Outfitting Company, amounting to $6,000, furnished the major part of the remainder. Sales of Manuals and other publications, and subscriptions to "Wohelo," furnished the balance of our income, which amounted in all last year to $48,819.

The major expenditures were salaries, $27,340, being the compensation of 35 to 40 employees, from the president through correspondence secretaries and record experts to messengers. Bear in mind in considering this and other expenditures that we are handling correspondence with 6,800 Guardians representing 95,000 girls (an average of 200 letters a day), and that figuring salaries, rental, postage, paper, and overhead expenses, it costs about 10 cents to answer a letter. We spent $2,207 on postage. Rental costs us $3,000. That is cheap for the space which we occupy, an entire floor of a large building in a New York City business block. "Wohelo" cost us last year to print, for paper, etc., $2,265. This year, with all paper prices doubled, plus the increased cost of labor, it will cost double that sum. Manuals cost $2,200. Other expenses, including telephone, office partitions, furniture, and general field work, made up the remainder of the expenses. We are improving our systems all the time, and are using the utmost care in all expenditures, as the national board of directors are trustees to the great Camp Fire Girls Organization and are responsible for its careful management.

Why, then, should your Camp Fire pay the dues? For the same reason that when you get on a trolley you pay your nickel.

The money you pay in dues goes to pay for conducting the work. Nobody gets any profit out of your dues. The organization is so incorporated that its accounts must be examined, sworn to, and published every year. We must tell just how every cent was secured and just how it was spent. Not one cent goes into the pockets of anybody as profits. What you pay can only be used to support the work.

There are no wealthy people supporting this work. It is supported by the girls themselves. When a Camp Fire joins, and does not pay dues, its members are taking what other girls have to pay for—our rent, printer's bills, postage, stationery, typewriting, stenographic and other service. The last complete accounting is to be found in the August "Wohelo" of each year.

There is no more reason why you should join the Camp Fire than that you should join any other organization or buy any article. But you surely do not want to belong to those who take knowingly what they do not pay for. If a thing is not worth what it costs, don't buy it.

No one considers the "Movies" undemocratic because it costs a dime to see them. The National Camp Fire exists to help those organize and conduct Camp Fire work who care "One cent a week" for it. To this extent, we are competing with chewing gum, candy, movies, and dance halls.

You are a member of some other organization and hence do not think you ought to pay Camp Fire dues! What has that to do with it? If you want chewing gum, put in your penny. If you want Camp Fire, put in your penny and your heart.

The Camp Fire Outfitting Company. The Camp Fire Outfitting Company was organized, incorporated, and is conducted as a purely commercial concern. Under the form of its incorporation, it is authorized to conduct a general merchandise business with members of the Camp Fire Girls Organization and with the public in general. It has the exclusive rights to sell articles officially approved by the Camp Fire Girls Organization.

In exchange for these exclusive sale rights and assuming that being known as the Camp Fire Girls official outfitter will prove of advertising value in respect to the sale of general merchandise, the Camp Fire Outfitting Company pays to the Organization 5 per cent. on its sales.

In addition and as a part of its contract, the Camp Fire Outfitting Company furnishes to National Headquarters the Wood Gatherer's rings, which are given away by the National Board after the requirements for this rank have been met.

The articles which indicate either membership or rank will be sold only to members; e. g., the Guardian's pin, Torch Bearer's pin, Fire Maker's bracelet, honor beads, etc., of the Camp Fire Girls. Other articles, which are not for official use, will be sold to any one.

The Camp Fire Stores Company does a regular mail order business with the general public. It may deal in anything that a large department store usually handles. The goods sold by this organization do not come under the supervision of the Camp Fire Girls Organization, as they are of the character of general merchandise, and not simply supplies for Camp Fire Girls. No officer, director, or any one else connected in any way with the National organization has any financial interest in either the Outfitting or the Stores Company.

CHAPTER XII

CAMP FIRE AND THE CHURCH

Camp Fire needs the church, and the church finds in our organization a most attractive means by which its spirit can be brought into larger daily service.

Camp Fire is religious in spirit and purpose. For example, when a girl takes the rank of Fire Maker, she undertakes to "tend the fire that is called

"The love of man for man
The love of man for God."

Camp Fire gives honors for direct relation to the church and its institutions, e. g., 731. For attending service, 729. For teaching in Sunday School, 730. For being a member in a Sunday School class, 732. Study lives of religious leaders, 733, missionaries, 745; commit to memory passages from the Bible, as well as honors for singing in choruses, playing instruments, philanthropic service of church institutions, etc.

Camp Fire does not undertake the responsibility for doctrinal instruction in religious life, for this should be under the direct control of each church body. Camp Fire can and does prepare girls to receive such instruction and to give it constant use in daily conduct.

There are many Sunday School classes, members of which have been organized as Camp Fires. This relation between the Sunday School and the Camp Fire is wholesome and valuable, but the work of the Sunday School as such, and the work of the Camp Fire should not be confused. For example, religious instruction should be carried on by the class as a Sunday School class, not as a Camp Fire, because while Camp Fire coöperates, it does not duplicate church work.

We aim to help to make religious life reach out and include homes, friendships, and ideals, and so to enrich and enlarge all phases of life. We aim to give experience in many spiritual things and to cultivate spiritual-mindedness. These are of the greatest value in broaden-

ing and deepening religious life. Religion may be regarded as the mode of assembling the various parts of life into a unity.

"Religious honors are not separately grouped as such because the service of God involves the whole of life—body, mind, and spirit. If we should have a group of honors under the heading of religion, it would seem to imply that religion was isolated from the rest of life and that the other groups were somehow carried on with a different spirit or a different idea of service. More and more we realize that physical things cannot be separated from the spiritual, and that the spiritual motive and atmosphere must pervade and dominate the entire life. Camp Fire from the beginning has been an endeavor to express the oneness of life and to carry out in practical ways the spiritual conception of daily living.

Dr. Norman E. Richardson, President of the Boston Sunday School Superintendents' Union, says:—"There are many reasons why Camp Fire Girls is being adopted by so many churches and why it is proving to be so successful.

"In the first place, it fits into the organization of the Church School without violating any of the fundamental principles of Church School organization. It is not necessary to organize the girls solely for Camp Fire purposes, thus increasing the number of organizations and dissipating the loyalties of the girls. The present class units of organization can be carried over into the field of recreation, that is, Camp Fire can be made a supplement to, rather a substitute for, the regular form of organization.

"The system of activities provided is so varied and so inclusive that selections can be made that are adapted to the needs of all kinds of girls. The Camp Fire Manual is a veritable storehouse of interesting and practical suggestions of things that girls from twelve to twenty years of age like to do. The needs, interests, and capacities of the girls themselves, have been the guiding principles in selecting the various items in the Camp Fire Program.

"Ideas presented and emotions awakened on Sunday need to be put to some use during the week. More harm is done to young life during leisure time than this world dreams of, and leisure hours present more opportunities for building character than the church has yet

realized. The church now faces the responsibility, not only of providing formal instruction in morals and religions, but also the responsibility of conserving that instruction by providing suitable opportunities for expression. The Camp Fire Program preëmpts the leisure time of girls, thus saving them from harmful types of activities, but in addition to this it does the positive work of directing them toward those things which are recreational in the highest and best sense.

"It must not be assumed, however, that Camp Fire is an automatic machine, self-directed and self-propelled. Any program of recreation that is not in the hands of a suitable leader can easily become positively harmful. The Camp Fire Program is not a substitute for trained leaders. It presents an increased demand that the Church School provide those types of leaders who can lead girls through Camp Fire into their highest and richest self-development. The Camp Fire Guardian should be loyal to her own Church, spontaneously enthusiastic for the claims of her own religion. It is not enough for her to master the technique of building fires and weaving headbands. These interesting activities, in fact, the whole organization, is but a dead tool until it is placed in the hands of one who knows how to use it. With the ideal guardian, however, the girls are sure to come into a richer spiritual inheritance, for character can be formed through recreation.

"Furthermore, the Camp Fire Program develops the girls within their natural environment. It does not take them away from the home, nor does it try to make them boyish. It strengthens the bonds that unite the girls to their own family circles. It looks with high favor upon domestic skill and loyalty. The three institutions that influence most deeply the life of a girl are the homes, the church, and the school. Camp Fire seeks to organize the activities that naturally lie outside of these institutions and use them to create higher efficiency within these three groups of relationships."

CHAPTER XIII

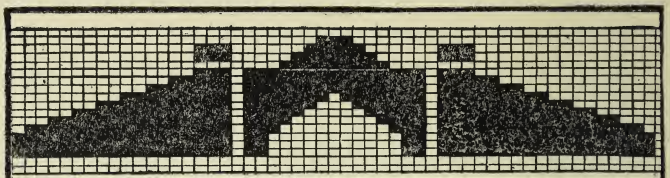
NAMES, SYMBOLS, AND HEADBANDS

A symbol tells with great simplicity a story, a thought, an aspiration, or an ideal. It is marked by the individuality of the maker and it stands for an expression clearer to that person than any number of descriptive words. Many costumes and headbands are made unattractive by the appearance of letters, such as those spelling the name of the Camp Fire. A well-chosen symbol should convey the meaning—it is more artistic, more decorative, and simpler to make. Symbolism should not stop at the ceremonial gown. It should be made a part of the every-day dress. Beautiful hat bands, scarfs, sashes, bags, woodblocked dresses, and smocks can be made by every Camp Fire Girl. At first, it may not be found easy to express one's self by means of symbolism, so the following drawings have been made and described to suggest ways in which symbolism may be used. Two points to remember in drawing symbols are:

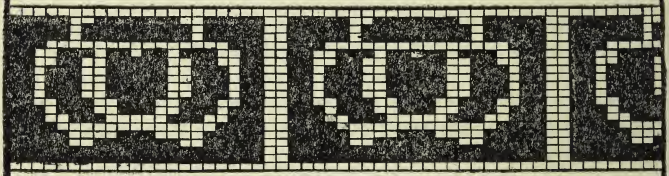
1. Simplicity. Avoid realistic and detailed drawings.
2. Balance. Have your design well balanced.

How to Make a Headband. Secure a bead loom from the Camp Fire Outfitting Company or from the fancy work department of a store. If you would rather make a bead loom, it is a simple and interesting process. Secure a strong cigar box, and across the narrow ends either cut notches about one-sixteenth of an inch apart, or fasten a piece of wire comb. The other two sides should be cut away.

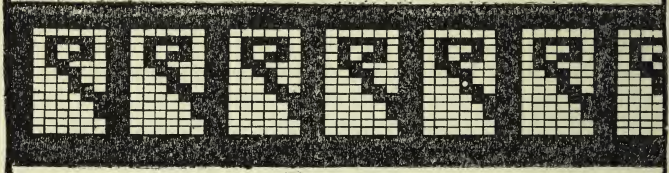
Cut one more warp thread than the number of beads you are going to use in the width of the band. A band twenty beads in width takes twenty-one warp threads. Fasten the threads securely at one end and bring them through the notches, side by side to the other end of the box and fasten them so that the threads are taut across the top of the box. Use strong linen thread for the warp. Thread a fine needle and tie end of thread to left end of warp thread. String enough beads to reach across the width of the band (one less than the number



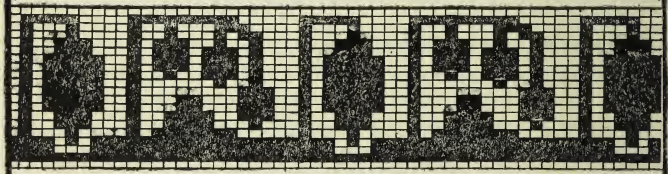
I. WALOHI



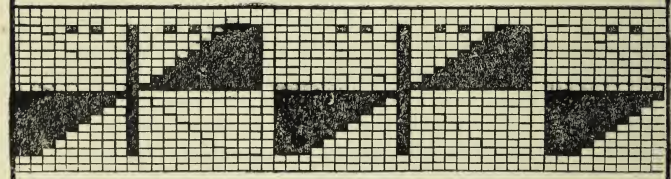
II. WITONOHI



III. LITAHNI



IV. YOBENISH



V. MARENPO



A Saturday afternoon hike over the hills means health



Off for a sixty-mile hike



"All in!"



Learning control of the body at Lake Okoboji, Iowa

of warp threads). Pass the string of beads under the warp threads, push the beads up between the threads and then pass the needle through the beads again. This time the thread goes over the warp threads. The design you wish to make should be well drawn on cross-section paper. Each square represents one bead.

To fulfill the Fourth Requirement for Wood Gatherer does not necessarily mean the making of a bead headband on a loom. Many attractive headbands can be made by embroidering your symbol either in beads on silk or a piece of velvet, khaki, or soft leather. Woodblocking and stencilling are often used in carrying out designs for headbands.

Description of Symbols

I. **Wa-lo-hi—Thrill of Dawn.** A purple hush, changing to song, to scarlet, and then—the sun! Where is the thrill to compare with it? Nations have bowed down in its presence. There is always the deep peace of earth-stillness at dawn. Wa-lo-hi will then go and listen, and in her soul will be born mysterious silences, and others will wonder and love her.

The central design is a lake symbol (Arapaho), with the sun peeping above. On either side are mountains with the symbol for person on top.

II. **Wi-to-no-hi—She Withholds Nothing.** She gives all—herself, her heart, her joy and sorrow she holds out, reaching toward the world. The figure in the center of the design is the heart. On either side are little flames of joy, directly above is a cloud of sorrow, and nearly encircling these are the arms of love.

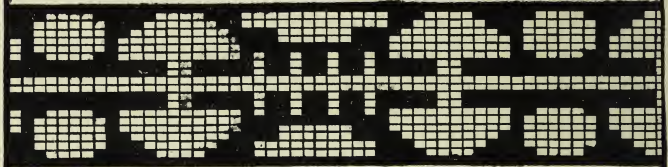
III. **Li-tah-ni.—Little Flame in the Night.** Li-tah-ni is as one of the little flames which dot the lonely country road, the silent hill and valley, and the busy city street with love, a little spirit of home-glowing welcome to the tired hearts and the hungry souls that are magically drawn thither.

IV. **Yo-be-nish—Barberry.**

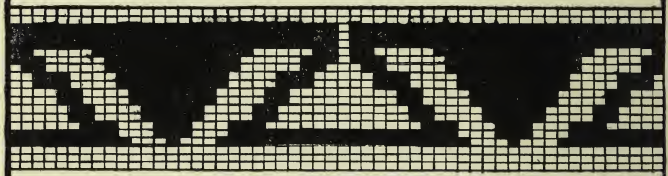
> You were my burning bush, Barberry, Barberry,
> There at the bend of the road.



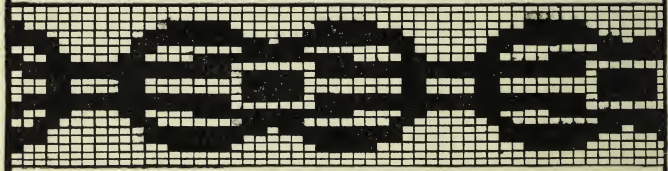
VI. KOOTIMA



VI. WAWBANSEE



VIII. SAQUASIPI



IX. TATAPOCHON



X. KOON

Flaming with autumn fire, scarlet as heart's desire,
In thy leaves all the world's mystery glowed.

I bowed my soul to you, Barberry, Barberry,
Hurt it was, too, and afraid.
Drew off my travel-worn shoes, dusty, gray, and torn,
Humbly I came to you, faint and dismayed.

Oh, but the heaven was wonderful, Barberry,
Wide-eyed and vagabond blue,
Cool sun upon the grass, faint fingered winds that pass,
Everything brim-full of joy, through and through.

All the past seemed like a vagrant dream, Barberry.
Healed was my soul, and anew,
Coming, I know not why, bubbled up songs of joy
God gave them, Barberry, God gave me you!

V. **Ma-ren-po—Pollen Dreamer.** Pollen symbolizes new life, new seeds, new flowers, new endless creation. How aimless and wasteful are many of our dreamings; what sterile and fruitless meanderings after unreality. But now and then comes a dreamer whose every dream is alive, quivering with fertility and the possibilities of creation; dreams that bud, and flower, and seed, and grow, to bud and flower again.

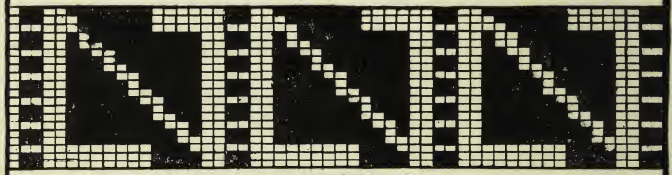
The symbol is taken from the Arapaho, meaning butterfly, and the four dots symbolize pollen, the new life carried by the butterfly from flower to flower.

VI. **Koo-ti-ma—Moonlight Brook.** Koo-ti-ma will have a heart of calm, and yet, underneath the litten, silver surface she will be aware of strange yearnings toward the unknown river beyond. Sometimes these yearnings may trouble her, and the calm be shattered into a thousand fragments of distraught and sparkling unrest. Yet each tiny ripple will be full of moonlight, and when peace again rests on the brook, the moon will shine, perfect in its serene beauty.

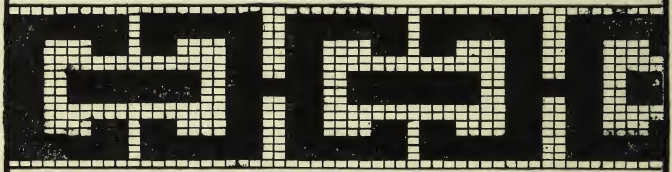
VII. **Waw-ban-see—Mirror Water.** Whatever Waw-ban-see reflects appears beautified, as each passing cloud, however gray, each old, dead tree limb, each jutting rock, the sun-flecked willow, and the



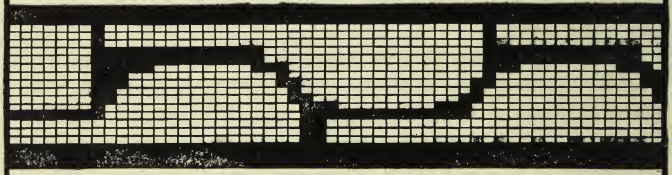
XI. MATTAPFHYOTEE



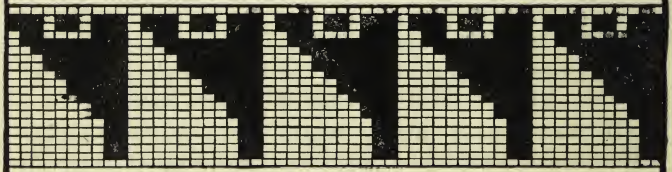
XII. NASWAWKEE



XIII. WENDAT



XIV. TEMSKWAHTAWAH



XV. TOPIAH

first evening star, seem enhanced and glorified in the mirroring stream. So, without realizing it, perhaps, Waw-ban-see will be found reflecting the image of the Great Wokanda, Unseen Spirit of Loveliness.

The design is shown in the white outline. Through the center runs the stream. From left to right, with their reflections, are the sun, tree, clouds, and underneath, the jutting rocks. The design is repeated from the center.

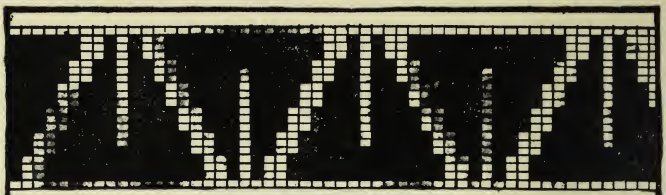
VIII. **Sa-qua-sipi—River of Mystery.** The Indians gave this name to a river which had its source in bubbling springs, saying that it meant, "Something which comes up in the night without any seed having been planted." In each of us is such a river, rising from mysterious springs deep in our inmost selves. Some of us neglect it, let the rustling marsh grasses wither, try to dam it back, or fill the springs with sand, and the river dwindles to a mere trickle, and at last, dies. Sa-qua-sipi will care for her "River of Mystery," plant the banks with lovely dream flowers, build little bridges of wise thoughts to span it, and make it turn the wheels of Love's great power plants. This is the symbol for heart, and from it flows the River of Mystery.

IX. **Ta-ta-pochon—Cannot-be-Pulled-Apart.** This is symbolized by the square knot. The more you pull it, the tighter it will grow. Such is the friendship of Ta-ta-pochon. This name also means "Twisting Vine."

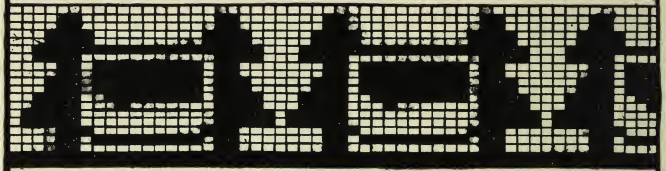
X. **Koon—Snow; or Na-wa-kah-mo-ka—First Snow.** How friendly seems the first falling snow! It smooths out the roughnesses, conceals the ugliness, dresses the bareness in beauty, and tenderly covers the faded grasses to await another spring. There are a few human Na-wa-kah-mo-kas, the rare friends who transform the gray world. They make the hopelessly plain seem beautiful, smooth away the self-conscious roughness, bring to light hidden charms, and lend to others the glow of their own quiet perfection. They tend "the fire that is called the love of man for man, the love of man for God."

This band symbolizes the snowflakes and the snow-covered ground.

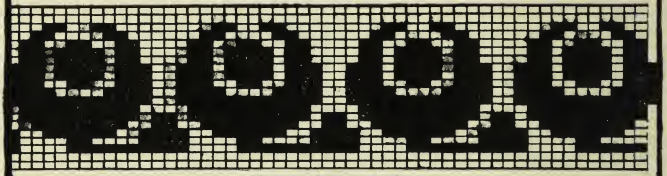
XI. **Mattapf-hyo-teg—Sit-by-the-Fire.** Mattapf-hyo-teg will sit by the fire, feed it, and fearlessly search its depths, and in her eyes friends will see the fire-lore written.



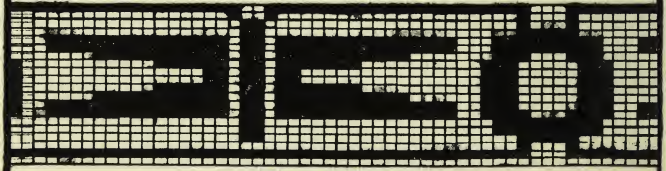
XVI. TAH-HOO-TAH-HA-KE



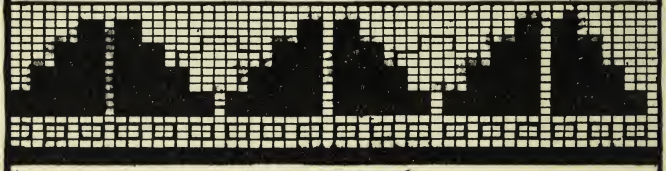
XVII. AGOGO



XVIII. ORWENSA



XIX. HAHNAHWEN



XX. SA-A-NARRI

The square design is an Arapaho symbol for person sitting; the triangle, an Arapaho flame symbol.

XII. **Nas-waw-kee—Feathered Arrow, or One-Who-Feathers-Arrows.** Feathers make the arrow fly straight. There are some arrows that seem destined to zigzag through life, however much they may try to go straight ahead. Aim as they will, they keep having to pick themselves out of some wandering path, far afield, and struggle into sight of the target. Perhaps these arrows need a few strong feathers, tied on tightly. There are always a few who are expert at feathering arrows. Guardians need to be good at this task. Nas-waw-kee means both the arrow and the featherer. These are Arapaho symbols for arrow.

XIII. **Wendat—People of One Speech.** The symbol shows a chain in which the links are of hearing ears and understanding tongues.

XIV. **Tems-kwah-ta-wah—He-Who-Keeps-the-Door-Open.** The door of the soul must be kept open to each new truth, which must be welcomed, and given its own place in the life. The open door of hospitality means not alone the giving of physical food, but the spiritual gift of one's self.

The design is one of a primitive spoon, and Indian symbol for hospitality. The band is begun with the square, an Arapaho symbol for the open door, over the handle of the spoon.

XV. **To-pi-ah—Frost-on-the-Leaves.** It is so airily traced that a touch or a breath will bruise or dissolve it, yet so perfect in its fairness that it seems like the dreams which trace their magic in our hearts.

XVI. **Tah-hoo-tah-na-ke—Two-Ears-Together, or Rabbit.**

XVII. **A-go-go—Hush-Thee-Child.** A-go-go expresses the quiet comfort of a mother. The symbol represents a babe cradled in the out-of-doors.

XVIII. **O-aw-wen-sa—Sunflower or Flower-of-the-Sun.** In the upper middle part of the design is the sun. The petals grow out from it, saturated with its yellow glow. Below, a leaf stretches out to the right.

XIX. **Hah-nah-wen—Butterfly.** "He feels warm because he delights in the sun."

XX. **Sa-a-narai.** "In old age walking the beautiful trail."

Note—Any of the above names may be shortened if so desired.

How to Choose a Name. A Camp Fire girl chooses or wins her own name and symbol, which stands for the qualities or accomplishments by which she wishes to be known. From a collection of Indian legends the names "Wanaka," sun-halo, and "Chelan," clear water, were taken. One girl had been watching the oven-bird build its nest and then took the Indian name of that bird. Another girl took her name from the words, "needed and cheerful," two things which she wished to be, and now she is known as "Neachee." "Pakwa" chose the frog as her symbol, for its skill in diving; "Kanxi" chose the honey-bee for its sweetness. "Morning Star" likes to take walks before breakfast and hopes soon to get breakfast all alone for the other members of the family. "Evening Star," her sister, is the one who puts the two younger children to bed, and she is winning her first honors in telling folk-stories and Indian legends to them. "Grey Leaves" found her name in the poem, "The Master and the Trees," by Sidney Lanier.

The names and symbols of the Camp Fires or of the Camp Fire Girls may be suggested from any source, especially from folk-lore of the different countries, but are perhaps more often taken from the Indian lore, because it is suggestive of the spirit of out-of-doors, of the ingenious use of the materials at hand, and is so distinctly American.

Often, when names have been too hastily chosen, the girls are anxious to change them for new names. Many times a more thoughtful study of the name will reveal some study of symbolism not before known or realized. If so, it is wise to hold to the original name. But if the girl's desires have so changed that a different name is more appropriate, let the old name be written on a piece of paper, and at the Council Fire the Guardian may explain the reason for the change. She then throws the paper into the flames and tells the girls that, as she throws the paper into the flames, it is a sign that the name is gone forever and must never be mentioned by the girls again; hereafter, the girl is to be known by her new name.



TIYÄGA HOME-MAKER

Ti-ya-ga has chosen the tepee and flame for her symbol, the Home Maker. In the tepee design at the bottom of her skirt and in the headband she has worked in a personality symbol, but at the neck of the costume, on either side of the tepee in the center, she has made a border of her flame symbols.



MINÓWE — MAGIC VOICE

The idea of song is carried out in the dress, moccasins, and headband. In the center of the design above the fringe at the bottom of the costume is a bird symbol with its song (the wavy lines). Directly above, on either side, is another symbol for song. The collar, also, is a symbolic bird. Its tail shows on the back of the collar. The headband and moccasins show the bird with its song encircling the land with its magic.

CHAPTER XIV

THE CEREMONIAL GOWN

The ceremonial gown should be as beautiful as we can make it, but there is the danger of confusing true decoration with meaningless ornamentation. This should not be found a common mistake, for Camp Fire Girls are imbued with the very spirit of beauty. If we will keep in mind that our gown is more than a passing fad, more than a girlhood phase of our existence, that it is, in fact, a proud record, writ large with our accomplishments and ideals, imbued with symbols of dear friendship, memory-hallowed, and alive with the promise of hope fulfilled, we will come into a rightful sense of its purpose.

There is a splendid democracy of spirit possible through the use and development of our ceremonial gown; first, it should be made of excellent (though not necessarily expensive) material, its lines good, color and length uniform, for there is no surer method of detracting from group beauty than by a diversity of shades when a costume is obviously intended to carry out unison, or by the jerky effect of such costumes when cut in varying lengths from knee to ankle. The gown is made of khaki, with leather fringe, the bottom of which should be seven inches from the ground. Elaboration, which merely means large money-purchasing power, should find no encouragement in Camp Fire groups, but worthily earned decoration, the well-balanced use of God's glory of color will become a source of mutual group as well as individual pride, and each girl should cherish the hope of handing on to that dear posterity of her dreams this woven texture of her girl-soul expression.

When the Gown Should Be Worn. Questions regarding the time and occasions for wearing the ceremonial costume are many. Should it be worn for demonstrations, exhibitions, or masquerades? No, we are opposed to cheapening it in such ways, and if we are endowed with the ideals which we represent when we wear it in the name of our organization, we will hold these sentiments too precious for careless usage. Should it be worn when girls are acting as ushers or

waiting on tables at fairs and the like? No, it is just as incorrect for a Camp Fire girl to perform these offices in her ceremonial gown as for an Episcopal minister to wait on table in the gown of his office.

Our ceremonial gown has its high purpose: first, in the intimate circle of the Council Fire; second, in public appearance at the Grand Council; third, when Camp Fire girls appear in pageants or on floats in a group, as representatives of the organization, provided such pageants or floats do not commit the Camp Fire girls as such, to sponsor or belong to any one sect, society, or institution.

Exceptional Uses of the Gown. When celebrations of purely community interest are given, and Camp Fire girls are asked to participate, the gown may be worn; but in such cases they should give some distinctive ceremonial of the Camp Fire, however brief; light the fires of Work, Health, and Love; sing appropriate songs; and build the fire to symbolize their rising place in the community and the glow of their high intent. If our ceremonial gown is to be fraught with meaning to us, we must zealously guard its sanctity of association, so that it may become the combined symbol of all that it has meant to us of beauty, happiness, and attainment of ideals.



Ceremonial gowns exhibited at national headquarters



Ceremonial gowns exhibited at national headquarters



LAST WEEK OF THE THUNDER MOON

All the week the rain was with us,
Keeping us from outdoor pleasures,
But we blessed the generous rain god
For the chances that he gave us
For our gathering in the Craft House
At the feet of our Timanous.
There we sat around the fire,
Faces glowing in the warm light,
Faces earnest in attention.
Out-of-doors was black and stormy,
Rain came patter, patter downward,
And we listened to Timanous.
Talked he of the many chances
For our learning useful antics
As we sported in the water,
Swam and dove and jumped and twisted,
One thing at a time attempting;
Then next morning he watched o'er us,
Helping, warning, and directing.

M. L.



THE YEAR



THE SNOW MOON
(JANUARY)



THE HUNGER MOON
(FEBRUARY)



THE CROW MOON
(MARCH)



THE WILD GOOSE MOON
(APRIL)



THE SONG MOON
MAY



THE ROSE MOON
(JUNE)



THE THUNDER MOON
(JULY)



THE GREEN CORN MOON
(AUGUST)



THE HUNTING MOON
(SEPTEMBER)



THE LEAF FALLING MOON
(OCTOBER)



THE ICE FORMING MOON
(NOVEMBER)



THE LONG NIGHT MOON
(DECEMBER)

CHAPTER XV

THE COUNT, OR RECORD BOOK

If the Camp Fire is to succeed, it is necessary to have a record of the honors earned by each girl. The Count, or Record Book, has been especially designed to meet this need. It makes permanent any good times that the girls have together. Girls in their teens are in the romance period of their lives. They love memory books. The written record of the doings of their group means infinitely more to them than to people in general. Every time it is read individually or collectively, the good times are lived over. It makes of importance events trivial in themselves. It holds the group together. An individual group may scatter and disband, but if a good Count was kept, it will be a testimony of the work they have done and the play they have enjoyed together. In work for girls, it is economy of effort, for in the long run nothing is lost.

The first five printed leaves are for the title page, marking the roll and recording the group summary of the honors won and the ranks attained. Following this there are four pages for each girl. The honors are represented by pictographs which are to be appropriately colored when the honor is won. Any of these pages may be purchased separately. Each book contains record blanks for twelve girls, unless otherwise ordered. There are over fifty pages for the written record of events, for pictures, pen sketches, and other reminders. The Record Book is printed in dark brown on tan paper and is covered with soft brown leather bound with a thong of the same.

Each Camp Fire is to decorate its own Count. The symbol of the Camp Fire is to be painted or burned on the brown leather cover. The first leaf will be the title page. On this page should be the name of the Camp Fire and the date of the first Council Fire. Following the title page is a page on which is printed the Law of the Camp Fire, to be signed by each girl as she joins. Following this is a page arranged for a yearly summary of the records of the Camp Fire members. The page for marking the attendance is divided into squares in which can be drawn symbols illustrating what was done at each meeting.

They may be marked either by red pencil for the ceremonial meetings and by blue for the weekly meetings, or by the colors indicating the different moons as used by the Indians.*

The Chattahoochee Camp Fire, in marking the roll, has used certain colors to indicate the reason for any absence. They color the moon flame color for Camp Fire work done at home at the time of the meeting; green if the girl has stayed away to be with her parents; purple if she is away at school or on a long journey; white for absence on account of illness; and black if she stays away by preference.

March—Crow Moon, First, or Awakening (Blue) Crane Moon.
April—Wild Goose or Grass Moon (Green), Honker Moon.
May—Fawn or Song Moon (Purple).
June—Rose Moon (Rose).
July—Thunder Moon (Copper).
August—Red or Green Corn Moon (Yellow).
September—Hunting Moon (Yellow).
October—Leaf Falling Moon (Fiery).
November—Mad Moon (Smoky).
December—Long Night Moon (Black).
January—Snow Moon (White).
February—Hunger Moon or Wan Moon (Pale or Ashy).

Of following these pages each girl is to fill out her group of four leaves. On the first one she writes her name, the date of her birth, the names of her father and mother, her birthplace, and her present address. On this leaf she also fills out the date when she attains each rank, using for the month its Indian name or symbol. These can be found in the calendar or on the covers of "Wohelo."

Next comes the name of the Camp Fire, its totem, and the town in which it is chartered. As the girl gains the requirements for becoming a Wood Gatherer, the symbols representing the requirements are painted brown, the color of the fagots. When they are completed and she has received her ring, her ceremonial name with its meaning is written in and her symbol drawn.

As rapidly as she meets the requirements to become a Fire Maker, the symbol representing the requirement is painted purple. "As the purple of the hills suggests the beauty of the land beyond, so the

*Quoted from "The Birch-Bark Roll," by Ernest Thompson Seton.



The first girls' camp in Alaska



Call to service



Minute Girls of 1917

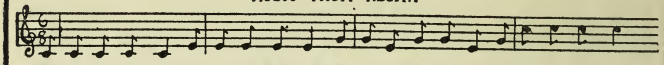
purple of these honors brings the inspiration of Wohelo." When she becomes a Torch Bearer, her symbol is painted in the empty quarter of the Torch Bearer's emblem. On the next two leaves are the symbols of the Elective Honors. These are to be painted the colors corresponding to the beads given for these honors: red for the red blood of health, flame color for home craft, the blue of the open sky for nature lore; the brown of the woods for camp craft; green, the color of creation, for hand craft; yellow for business; and red, white, and blue for patriotism. The fourth leaf is for the girl's name and symbol, with the explanation of their meanings, and her photograph.

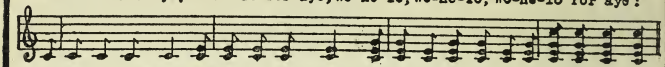
Every device to be thought of may be used to tell the story of a group of Camp Fire Girls. Not only do they write the happenings and insert photographs of their excursions, but they make pen pictures along the margins of the leaves. They draw everything from the Indian sign of the moon to a marked and wriggly snake, telling of the trip to Rattlesnake Pond. The written account of the meetings and expeditions may often be given in the form of verse.

To some girls the keeping of the Count has given the first real interest in written expression. They find that they can do something which they never dreamed was possible for any one other than a genius.

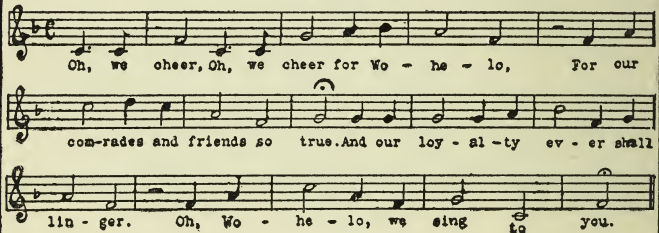
WOHELO CHEER

MUSIC FROM ALOHA

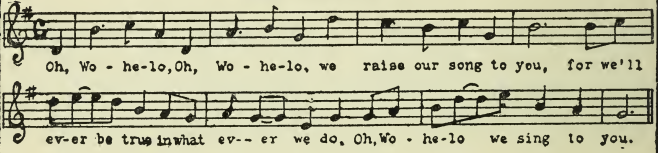




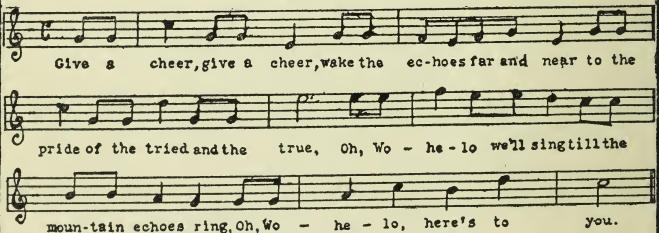
OH, WE CHEER



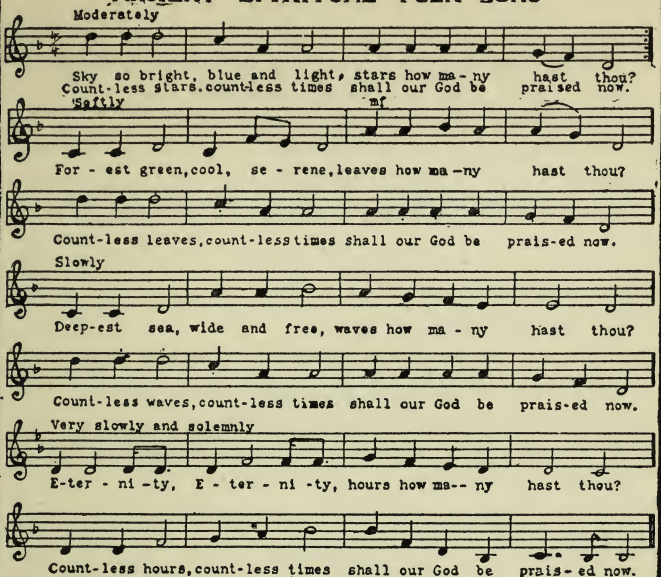
OH, WOHELO



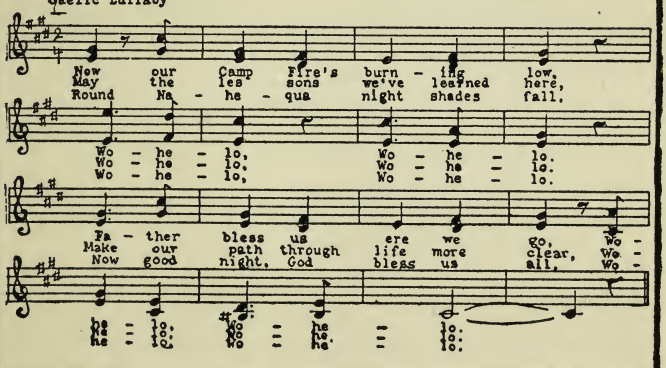
GIVE A CHEER



ANCIENT SPIRITUAL FOLK SONG



NOW OUR CAMP FIRE'S BURNING LOW



BIBLIOGRAPHY OF REFERENCES FOR ELECTIVE HONORS

HEALTH CRAFT

First Aid:

American Red Cross Text Book on First Aid — Lynch, Major Charles — P. Blakiston & Son — Abridged $0.30 — Complete 1.00

Games and Folk Dancing:

Games for the Playground, Home, School and Gymnasium	Bancroft, Jessie H.	Macmillan Co.	1.50
Folk-dances and Singing Games	Burchenal, Elizabeth	G. Schirmer	1.50
The Folk-Dance Book	Crampton, C. Ward, M.D.	A. S. Barnes Co.	1.50
Folk Dances and Games	Crawford, Caroline	A. S. Barnes Co.	1.50
Children's Singing Games	Hofer, Mari R.	A. Flanagan Co.	.50
Education by Plays and Games	Johnson, G. E.	Ginn & Co.	.90

Swimming:

At Home in the Water	Corsan, G. Hebden	Y.M.C.A. Press	.50
How to Swim	Dalton, D.	G. P. Putnam's Sons	1.00

Winter Sports:

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(d) The Handbook of Dress and Childhood

} $5.00 the set

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Cookery for Little Cooks	Foster, Olive H.	Duffield & Co.	.75

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When Mother Lets Us Make
Candy.....Elizabeth DuBois.....Moffat, Yard & Co. .75

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(Practical treatment of the subject of household costs) rows..... 1.00
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Our Native Trees	Keeler	Chas. Scribner's Sons	$2.00
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The Tree Book	Rogers, Julia E.	Doubleday, Page & Co.	4.00
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Vegetable Gardening.....Green.....Webb Pub. Co., St. Paul..... 1.00

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Bees:

How to Keep Bees.....Comstock, Anna B.....Doubleday, Page & Co..... 1.00

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